The Churchman.

VOLUME XVII. No. 16. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. —15. WHOLE NUMBER, 848.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JUNE 19, 1847. AT No. 12 JOHN STREET.

POETRY.

ORATRE FRATRES.

Brothers, let us bend the knee,
 In the holy shrine below;
Where the blessed Cross we see,
 Oratre fratres Domino.

Hasten ere the eastern skies
 Bright with golden sunbeams grow;
Let the matin prayer arise;
 Oratre fratres Domino.

Worship, when the heavens above,
 With celestial splendor glow:
Come with fervent heart and love;
 Oratre fratres Domino.

Worship when the shades of night,
 Round the earth their curtains throw;
Ask ye then unfading light;
 Oratre fratres Domino.

Night-fall is the time for prayer:
 Slumber is the balm of woe:
Vesper hymns will lull your care;
 Oratre fratres Domino.

Thus through life sweet homage pay
 Humbly in the fanes below;—
Till we join the angels' lay,
 Oratre fratres Domino.

SELECTIONS.

ADDRESS

At the Laying of the Corner Stone of St. Mary's Church, Burlington, N. J. By the Rt. Rev. L. S. Ives, D. D., LL. D., Bishop of North Carolina.

Christian Brethren and Friends,—I consider myself happy, in being permitted to stand here to-day, to speak for the truth of God. I stand on ground solemnly consecrated to that truth; at the Corner Stone of a Church, which is to bear the very name of the blessed mother of His Son; amidst a people professedly knit together in its love; by the side of a brother, whose strong arm has ever been raised in the foremost ranks of its defenders. I count myself happy, then, in being able to stand here to-day, to speak a word for the truth of God.

Many appear to think, that there is nothing in a Church, beyond the comfortable accommodation of a suitable number of worshippers. Nothing, in respect to form, or style, or furniture, which would render one such building more acceptable to God, or to be desired by Christian men, than another. That it matters little what the place of worship be, if only the heart of the worshipper be right with God. To have the heart right, is, indeed, the first care. And the heart may be right in the humblest place. But can that heart be considered right, which dotes upon its possessions, and surrounds itself with ease and costly splendor, while it pleads for cheapness in the house of God? Can that heart be right, which prompts the question, "For what purpose is this waste?" "Might not" these needless decorations "have been sold for much, and given to the *poor?*" While it never or seldom prompts a liberal gift to these? Suppose the congregation, which are assembled here to-day from their costly dwellings, had come to lay the corner stone of a cheap and rustic Church, far below their means, and the style of their worldly comforts; what would the fact have told, of the state of their affections?

Brethren, there is an awful self-delusion among us on this subject. Men argue for plainness in churches, under the plea of having more to devote in other ways to the service of Christ; but an honest self-scrutiny would often show them, how sadly they have mistaken the motive of their plea—show them the guilt of essaying to "rob God," under pretence of doing Him extraordinary service. The Jewish people, just before Christ came, made this mistake, and suffered for their guilt. And who can tell how much of the sin of the suffering Church, now, is to be ascribed to the same cause? Brethren, he that gives from love to Christ, never gives sparingly. He that works for love of Him, never works by halves. He that is constrained by what Christ has done and suffered, to raise a monument to His name and praise, never thinks of means, but to deplore their painful insufficiency to meet the glorious end.

It is said, again, that the God of heaven cannot surely be pleased with such vain things of earth as wood and stone, however skilfully wrought, or magnificently constructed. In answer, we point you to the ancient temple of God, reared under His own guidance, upon the mount of Zion, with its towers and bulwarks, its walls of precious stones, and all its countless marks of surpassing splendor. We point you to its goodly train of Priests, by Divine command, arrayed in state, glittering with gems, and shining in costly robes. And while we ask you, not to seek for yourselves great things, not to indulge your pride, or covet man's applause, we feel constrained to warn you, how you follow a selfish heart, in deciding that God cannot be pleased with what you are so loth to provide; to warn you against the spirit of a *utilitarian* age, in which selfishness has grown rank, and faith given place to sight.

With these remarks, I enter upon the question, what the construction and arrangements of a Church should be; or, what they should teach; and, hence, what we should ever have before our minds, in determining their character.

We may premise, that a Church is not to be built to show how rich we are, or how liberal we can be; how little we think of wealth, and how much we think of God; is not to be to us an expiatory offering; a lure, as it were, to Divine justice; a kind of Babel, upon which we are to climb to heaven. But it should be so constructed and arranged, as to preach to sinners the life-giving doctrines of the Cross, and in their due proportions, and oneness of effect.

And, the first of these doctrines—the one which forms the centre of all saving truth; the bright star, around which all others revolve—is the awful doctrine of the Incarnation of the Eternal Son of God, for the salvation of men. This being the most vital element in the Christian's faith, should form the leading feature in the Christian's place of worship. Every thing, there, should tell of this great mystery of godliness: "God manifest in the flesh." Not that this mystery should merely constitute one among many of other kindred ideas; but that it should be one, in absence of which, all others would be without meaning and force; and one, into whose spirit all others, to have a name and significance, must be baptized. Besides, Church arrangements should be such as to indicate this mystery, as *one idea.* Not as God here, and man there; but as God and man united every where. The glory and the weakness, the majesty of the God, and the humiliation and suffering of the Man, should, in every thing, be blended. Socinianism should be rebuked at every point; should meet the truth of God Incarnate, in every position.

Then, there is the subordinate doctrine, involving the object of the great mystery, that God became united to us, that we might be united to Him; became partaker of our nature, that we, in some sort, might become partakers of His; share His likeness, and be admitted to His fellowship. The laver of our regeneration, then, in its form, and position, and emblems, should be expressive, so far as possible, of this wonderful truth; should remind us of our high union with Christ, and our state of discipline, under the tutelage of the Holy Ghost. And then, the young members of Christ's body should be kept near this laver; not turned loose upon the world, or after an hour's instruction weekly, be sent to worship in other temples, or in some remote corner of our own; but have a place by the font of their new birth, under the eye and constant teaching of him, who was the instrument of their ingrafting into Christ, and who is commissioned to feed them, as His lambs. And, they should be kept and nurtured there, till they are so grown up into Christ, their Head, as to be advanced to the foot of His altar, to be publicly acknowledged as His own, and called to the higher communion of His love. Hence, a Church should be so constructed, as not only to admit of this, but to require it; to be unintelligible and unmeaning without it.

And then the further, the still more awful lesson, in this same truth, of our being one with Christ, to be nourished to the fulness of His stature, should be represented to our minds. The lesson, not only that we, at baptism, become "partakers of Christ's death;" but also, that, if we would live by faith upon Him, we must have Him with us, as our constant "*spiritual* food and sustenance"—have Him with us, not merely in imagination, not merely by His Holy Spirit; but really, though *spiritually*, in His own proper person, as He suffered on the Cross, or as He ascended into heaven. I know this is a great and fearful mistery. But it is a vital one. One in which our spiritual life is hid. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "Because I live, ye shall live also." "He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in Him."

It is indeed impossible to express this truth in all its divine reality and significance; to give an adequate conception of it, by any arrangements of the material edifice, the temple made with hands. But, something may be done. To the faithful, much. If nothing palpable can be exhibited, the senses may be overawed; the imagination restrained; the eye of faith made to look in the right direction; the pure in heart to feel the invisible presence of the great High Priest, the incarnate God, made, by His own hand, a sacrifice for guilty men. It is difficult, I know, to tell you how this can be done; how chancel and altar may be so constructed, and disposed, and adorned, as that faith may be aided, in realizing the presence of the Lord of Life. But the thing may be conceived by holy minds; and has been conceived and wrought out, in holier times. In times, when the spirit of truth prevailed. When Christians regarded the wisdom of this world as foolishness with God; and quarrelled not with His wisdom, because it was wrapped in mystery. When they were thankful for glimpses of His presence, for intimations of His will, and complained not that they were compelled to walk by faith: compelled to admit the existence of things which their bodily vision might not see, their carnal minds might not comprehend; compelled to arrive at the full realization of truth, in the way of holiness. There were such times, but far back in the history of the Christian Church. They did pass by however; and left their impress on the places of Christian worship.

This is neither the place, nor the time, to consider minutely, the question of the value of Gothic Churches, in perpetuating the true Catholic faith. It must be manifest, however, to every one, who has given a thought to the subject, that such Churches, as far as they can be made to speak are the most stable and enduring, and trustworthy monuments of truth. Men may change their minds; creeds may be corrupted; language be explained away: but these giant witnesses for Christ, cannot be made to speak falsely; to pervert or suppress Catholic truth. They lift their towering heads above all low conceits, and frauds of men of corrupt minds; and proclaim to a gazing world, what has always, and in every place, by all the faithful, been held as the truth of God.

We may urge, too, the moral or religious effect of such Churches. We are, emphatically, creatures of sense, and gather our ideas from the impression of external things. How important, then, if we would be fitted for heaven, that, at least, some of these things should tend to lead our thoughts and affections away from earth. And where have we a right to look for these, if not in the houses of God? And in what houses of God shall we seek them, if not in those constructed after the early Christian models; where every thing seems to speak of God in Christ, and the glory and blessedness of the saints made perfect. Indeed, I am compelled to doubt the proper state of that man's heart, who can pass from the glare and gaiety of the thoughtless world, into "the dim, religious light," of an ancient Gothic Church, and not feel that God is in this place; feel that a veil has suddenly interposed, as it were, between him and earth; and a crowd of holy influences arisen around him, gently inclining his thoughts, and desires, and affections, to the enjoyment of a heavenly state.

You may call this Popish. I call it Catholic. I call it Christian. I call it a thing divine. And I hesitate not to affirm, that you do Rome overmuch honor, in ascribing to her such just conceptions of what should be the place, and the helps, of the worship of Almighty God, "reconciling the world unto Himself," through His incarnate Son; and that you yield her a signal advantage, by your superstitious dread of being found in agreement with her, in things so essential to the due edification of God's worshipping children. Suppose some of her decorations be wrong; shall this diminish the value of those that are right, and which she has been only the medium of transmission to ourselves from a pure and primitive age? Suppose she has introduced some things which tend to divert the mind from Christ: shall this hinder our adoption of such as are calculated to beget in us more lively conceptions of Him; to unveil our clouded sight, quicken our dull perceptions, and raise our sluggish desires? Alas, my brethren, for the mistake of those who stumble at the altar or the Cross, because others, under another system, have rendered to them a superstitious homage!

It is said of the Devil, that "he is come down upon the earth, having great wrath, because he knoweth that he hath but a short time." Now if the shortness of the time allowed be an argument with him for laboring hard to destroy our souls, surely it ought to be one with us for laboring hard to save them.—*Bishop Horne.*

To the Editor of the English Churchman.

Sir,—The doubt expressed by your correspondent, "An Inquirer," of the validity of the Canonical Succession, which I have ventured to attribute to the Swedish Hierarchy, obliges me, I confess, rather reluctantly and with considerable distrust of my competence for the task, to communicate to you, in reply, the facts and arguments which, in my opinion, fully substantiate the claims of the Church of Sweden to this inheritance; an opinion, by the bye, in which I think I can show that I am not so singular as would seem to be implied by "An Inquirer's" letter. I had, as you may perhaps remember, at one time, proposed to myself to forward to you such a statement as I am now called upon to furnish, but considerations, to which I need not now further refer, caused me to defer my design; and it is only because I feel bound, after your correspondent's letter, that I prepare to comply with his wishes, and to state the reasons on which I found it. In return, I would earnestly entreat "An Inquirer" to take care, that no such epithet as "shams," shall, for the future, slip from his pen, with reference to those who, for aught he knows, may be the successors of the Holy Apostles in Sweden.

The title to an unbroken Canonical Succession has always been maintained by the Swedish Church ever since the Reformation, but has never been considered by her of the essential importance it so certainly possesses in giving authority to her mission, as a branch of the Church Catholic. This deadness to her privileges, on the part of the Swedish Church, has brought with it its natural and appropriate punishment; for the proofs in confirmation of her claim, which must, at the period of the Reformation have been clear and easily established, have now become obscure and difficult to demonstrate; although I would fain hope, that the following statement may show them to be still strong enough to satisfy "An Inquirer's" doubts on the subject.

At the period of Gustavus Vasa's election, as King of Sweden, a. d., 1523, only two of the sees of the kingdom (Wexio and Linkoping) were filled; the five remaining Dioceses, viz., the Archbishopric of Upsala, and the Bishoprics of Strengnas, Skara, Westeras, and Abo being, from various causes, vacant. The present Dioceses of Viborg, Calmar, Gottenburg, Carlsted, Hernosand, and Wisby were not then created. In the midst of the religious discussions and doubts so prevalent at that epoch, Gustavus I. was very desirous to have the vacant Sees filled by *duly consecrated* Bishops, with the distinct view, it is asserted, of preserving the Canonical Succession to the Swedish Church, in case of her separation from Rome. For, until the filling up of the above vacancies, the conservation of this important principle in Sweden proper depended on the lines of two Bishops only—those of Wexio and Linkoping—the latter of which was a very aged prelate. The king wrote, therefore, to Pope Adrian VI., praying his Holiness to confirm the ecclesiastics, elected by the several chapters, of Upsala, Skara, Strengnas and Westeras, to be Bishops of those Sees, adding that, in consequence of the recent decease of the Bishop of Abo, no successor had yet been elected.

Of the above named Bishops Elect, Dr. Petrus Magni, Elect of Westeras, was then in Rome, having presided since a. d. 1511, over the House of St. Bridget there, a dependence of the Monastery of Wadstena, in Sweden, of which he was a brother.

I have not as yet been able to find the Pope's reply, *in extenso*, to the letter of Gustavus I.: indeed, Pope Adrian VI. died, and was succeeded by Clement VII. before, probably, the King's letter could have reached Rome; but I suspect that a portion of the latter Pontiff's letter to the King, on the subject, acceding to his Majesty's request, has been preserved, and to this I will refer presently. But, however this may be, it is repeatedly asserted by every Swedish history and other work, ancient and modern, having reference to the subject, and it may be gathered, by implication, even from the violent Romanist, *Theiner*, himself, that Dr. Petrus Magni was not only confirmed by one or other of the above two Popes, as Bishop of Westeras, but, that he was consecrated (early, probably in a. d. 1524) at Rome itself, to that See, and even that the ceremony was performed by a Cardinal.

Further, a MS. Diary of the Monastery of Wadstena (Diarum Wadstenense) now in the library of the University of Upsala, and printed in 1721, by Archbishop Eric Benzelius; and, again in 1818, in the *Scriptores rerum Svecicarum Mediiævi*, records under the year 1524, and the date "*Crastino divisionis Apostolorum*"—"Venit frater noster Doctor Petrus Magni de Roma, consecratus in Episcopum Arosiensem, receptus in curia procuratoris, dein per duos dies intravit ad infirmitorium monasterii, nobiscum collacionando, postea accessit ad Dietam Joncopensem." This authority appears the stronger and less liable to suspicion, as it is a simple record of the monastery to which Petrus Magni belonged, and the inmates of which must be supposed to have been competent and trustworthy witnesses in such matters; at a time too, when the community could not have entertained a suspicion of the religious discussions then so rife, terminating in the separation of the Swedish Church from Rome.

Another indirect, but convincing proof that *Petrus Magni* was canonically consecrated Bishop of Westeras, and that, at any rate, he had no doubts on the subject himself, is afforded by a protest, signed by him and Magnus Sommar, Bishop of Strengnas (a prelate consecrated by *Petrus Magni*, a. d. 1528—see below,) and dated August 10, 1531, in which the two Bishops declare the invalidity of all their episcopal acts, past or future, on the untenable ground of their having been forced to perform them against their consciences, and in furtherence of the reforming views of Gustavus I. Of course, as Magnus Sommar was consecrated Bishop by Petrus Magni, and joined in this protest, it could not have reference to that act or any others performed by the latter as a Swedish Bishop up, at least, to the date of its performance; and neither Petrus Magni nor Magnus Sommar would have protested against the validity of their episcopal acts on the futile ground only, of their having been forced to perform them, if the still stronger and really valid argument against their efficacy had existed, that they had themselves, neither of them, been canonically consecrated Bishop, and had, therefore, never possessed the power of acting as such.

Having thus, as I hope, established the validity of the consecration of Petrus Magni, as the Bishop of Westeras, I proceed to show how nearly this point, if admitted, affects the whole case at issue.

For, on the 5th of January, 1528, Petrus Magni, consecrated the following Bishops:—

Magnus Haraldi, Bishop of Skara,
Magnus Sommar, " Strengnas, and
Martinus Skytte, " Abo.

The two first of these names had been submitted by Gustavus I. to Pope Adrian VI., in his abovementioned letter of September 14, 1523, together with those of Petrus Magni himself, Bishop Elect of Westeras, and of Johannes Gothus, as Archbishop Elect of Upsala, for confirmation in these several Dioceses by His Holiness. I have found no *certain* proof that the Pope acceded to this request, as respects the two first, but it is certain that the last did receive the papal confirmation as Archbishop Elect, and, that, although he officiated with the assistance of a Suffragan Bishop (Vicentius appointed by the Pope for that purpose) from 1524 to 1526 in his Archdiocese, he was not *consecrated* until the ceremony was performed at Rome, a. d. 1533;—Johannes Gothus having then left Sweden some years previously, never to return, in consequence of his disgust at the Reformation. So that when Petrus Magni was called upon, a. d. 1531, to consecrate Laurentius Petri to be the Archbishop of Upsala, after being duly elected as such instead of Johannes Gothus, who had then long before deserted his post, he cannot, I submit, be considered to have acted in any way uncanonically.

Since the said year, a. d. 1531, no Bishop has been consecrated in Sweden, without the intervention, in a fixed ceremonial and the apostolical laying on of hands of the Archbishop of Upsala, for the time being, or, in cases of that Prelate's absence and in consecrations of Archbishops themselves who may not have been translated from other Sees, of the Bishop of Linkoping, who ranks next to the Metropolitan; and no Priest has been ordained but by the laying on of hands of the Bishop of the Diocese in which he is called to officiate; nor, finally, has any one *legally* administered the Sacraments and performed other sacred functions, who has not been duly called and ordained Priest.

It seems to me that the only thing to be desired in completion of the above chain of evidence, is actual proof of the canonical consecration of Petrus Magni, as Bishop of Westeras; and, in order to supply this defect, I took the liberty, nearly two years ago, of opening a correspondence with an English Roman Catholic resident at Rome, for the purpose of requesting him to discover for me, if possible, whether the name of Petrus Magni was to be found in the register, which, I have understood, is kept at the Vatican of all Bishops deriving their orders from the Roman See; and that this must have been the case with Petrus Magni, if he was ever consecrated Bishop at all, is evident, because he exercised the functions of a Bishop of the Swedish Church for some time before her actual separation from Rome, and while his Metropolitan, Johannes Gothus, as stated above, could only officiate as such by deputy. My correspondent kindly undertook to prosecute the search I had requested of him, but it is now long since I have had any tidings of him, and I fear he has found it impossible to obtain the information I applied for. The Papal Vicar-General in Sweden, with whom I have had several conversations on the subject of this letter, wrote likewise to Rome, at the same time with myself and without knowing that I had done so, to seek for exactly the same information, and unfortunately with a like result—that is, has received no satisfactory answer to his inquiries.

As I have mentioned the Romanist Vicar-General here, I may state the only objection, at all tenable, which he could bring forward against the validity of the Swedish Succession (and, N. B, he fully allowed that of the English hierarchy,) was the doubt as to the consecration of Petrus Magni. When I showed him the passage in the Diarium Wadstenense, of which he was not before aware, he was much staggered, but declared that he could not consider the fact as proved unless the name of Petrus Magni were to be found in the abovenamed register at Rome. The Vicar-General likewise laid considerable stress on the fact that, in an extract from a Papal brief, of a. d. 1526, which, in all probability, is the reply alluded to above, of Pope Clement VII. to Gustavus I's letter to His Holiness's predecessor, praying for the confirmation in their Sees, of the *Electi* of Upsula, Skara, Strengnas, and Westeras,—Petrus Magni is, it is true, mentioned as Bishop of Westeras, but is styled *Filius* instead of *Frater*, as would have been the case, had he not been at that time a consecrated Bishop. The extract in question is found among the correspondence of Bishop Brask, of Linkoping, the most influential opponent of Gustavus I., in his projects of reform, and I copy it entire and literally, with the superscription it bears in the MS. from which it is taken.

Iste sunt clausule in brevi apostolico tangentes negotium dominorum electorum cetera sunt verba honoris et plurimum inductina pro subsidio non modico per notabiles oratores transmittendo in expeditionem contra turcum ut eo gratiosius sue majestatis petitiones apud sanctam sedem exaudiantur quo se liberaliorem ostenderit in hoc facto.—Fol. 112. v.

"Quod ad venerabilem Gostanum Archiepiscopum attinet quem regni tui Swecie turbatorem ac plurimorum scelerum causam fuisse asseris, presertim in [eo quod] nonulli episcopi ac alie persone ecclesiastice vna cum pluribus dicti regni proceribus crudeli cede necarentur ac eorum corpora flammis comburerentur nos contra eam causam in nostro consistorio secreto referendam commisimus, et si ipse ac alii cuiuscumque dignitatis fuerint in premissis culpabiles reperirentur, ita contra eos procedimus ut maiestas tua intelligat nos absque ulla personarum acceptione solum deum semper pre oculis habere interim ne ipsa Upsaliensis ecclesia quam idem Gostanus a dicto regno aufugiens deseruit eiusque civitas dyocesis et provincia illarumque populi durante ipsius Gostani archiepiscopi absentia detrimentum pacie[n]tur dilectum filium Joannem Magni Canonicum Upsaliensem Cuius virtutem et mores maiestas tua plurimum commendat dicte Upsaliensis ecclesie admininistratorem per alias nostras deputavimus Ecclesie Arosiensi de persona dilecti filij petrj magni in cuius favorem scripseras libenter providimus similiterque aliis ecclesiis in dicto regno vacantibus de personis eidem maiestati tue gratis et acceptis providebimus pro quarum necessariis litterarum apostolicarum expeditionibus proprias pecunias libenter exponere ac officialibus Romane curie pro illis satisfacere parati essemus nisi in hoc pontificatus nostri principio summa pecuniarum inopia nos premeret et dicta sedes penitus exhausta ingentique ere alieno gravata esset de provisione ecclesie Scarensis per dominum Adrianum papam facta ut in aliis ita etiam in hos tuis desideriis quantum cum deo poterimus satisfacere cogitabimus, &c. (1526.)"

Without resting on the possibility of this informality having arisen from a slip of the pen on the part of the subscriber, I think I could show parallel cases where consecrated Bishops have been addressed or alluded to by Popes as *Filii*; and, at all events, Petrus Magni is addressed in another extract from the correspondence of the same Bishop Brask, as *Frater*.

Ad Episcopum petrum Arosiensem—Fol. 120.

"Sincerrimis nostris honore reverentia et salute premissis Reverende pater et frater recolimus alias nobis promissum saltem vnum librum vestrum diversarum experientiarum quem pro tempore nobis concedi cum latore presentium exoptamus ac nos de vestre paternitatis successu reddere certiores propter diversas vagas relationes hic occurentes quam deus diu felicitet et secundet. Citissime ex Lincopia 2: a mensis Julij (1526.)"

The superscription here is *Ad Episcopum, &c.* whereas, in letters in the same collection, from Bishop Brask to others of the abovenamed Bishops elect, and from them to him, the superscription is invariably *Ad Dominum Electum Scarensem, Electi Upsaliensis ad Dominum, &c.* The letter book in question, is preserved in MS. in the Royal Archives here, and was kept for the Bishop's use, apparently by his private secretary. Bishop Brask was a violent Romanist and opposed with all his power and influence the reforming plans of Gustavus I., for which conduct he was ultimately forced to leave his Bishopric and country; so that any evidence in support of this side of the question, deducible from his correspondence must be quite unimpeachable.

In refutation of "An Inquirer's" assumption, that my belief in the validity of Swedish Orders is peculiar to myself among British Churchmen, I beg leave to refer him to *Palmer's Treatise on the Church*, vol. i. pp. 297-8, where he will find most of the authorities cited, to which I have referred above, in support of the same opinion; and I may mention, as to some extent corroborative of the justness of this view, that I had not read, and believe, I did not even possess Palmer's work until after I had arrived at the same conclusion he has adopted, by a comparison of and reference to the same authorities as he quotes. Further, I would submit, that one Bishop of the English Church appears to have coincided *officially* in this view; for in 1826 or 1827 the late Bishop of London, in reply to an application from the Chaplain to the British Factory at Gottenburg, on the subject, authorized him to present for Confirmation, to the Bishop of Gottenburg, such young persons of his congregation as were desirous of being admitted as Communicants. This permission was, at the time, rendered available by a Royal letter from the King of Sweden, dated May 4, 1827, authorizing the Bishop of Gottenburg to confirm in the Chapel of the British Factory according to the Swedish form, but with the addition of laying on of hands, which is not used here at Confirmations, such young persons as should be presented to him by the British Chaplain there, on receiving *his* (the British Chaplain's) certificate of their being fit to receive that rite. I am bound, however, to add this, that the present Bishop of London has referred the present British Chaplain at Gottenburg to the Rubric after the order of Confirmation for his guidance in cases of any persons who have not been confirmed in England being "desirous" of being admitted to the "Holy Communion."

If I did not fear that this letter had already extended to an undue length, I should be tempted to add translations of the Swedish Episcopal consecration and Ordination Services, &c., in order to render the subject more complete. But, for the present, I trust the above may serve to convince, without over-taxing the patience of, "An Inquirer," that the claim to a true Canonical Succession for her Bishops and Clergy, advanced by the Swedish Church, is not altogether so indefensible as he may have hitherto supposed. More than this, as respects her Catholicity, I dare not now assert. She is a strange mixture of Protestant and Lutheran, with Catholic and Christian, principle and usage; and is, I fear me, plunged sadly deep in lowness of practice and feeling, and, therefore, much as it is to be desired that the British Churches should be removed from the state of isolation, as respects other European Churches, in which they have for so long maintained themselves, it would require serious examination and mature consideration on the part of those appointed to be their rulers, before so decided a step could be taken as to establish authoritatively communion between them and the Church of this country.

Before concluding, I must remind you, that the arguments I have brought forward apply to the Swedish Church only, and have no reference whatever to the establishments in Denmark and Norway.

I remain, Sir, your faithful obedient servant,
Stockholm, April 25th, 1847. R.

COMMUNICATIONS.

For the Churchman.

A MOTHER'S LOVE.

There is naught
In all this cold and hollow world; no fount
Of deep, strong, deathless love, save that within
A Mother's heart. Hemans.

A Mother's Love! Oh, what an indescribable charm and magic there is even in the sound of that cherished name. How the bosom throbs and pulsates with joy, as the many fond recollections and loved associations connected with that dear name come crowding on the mind. Faithful memory again wanders back long years, and returns to us with the rich freight of the fragrance and glowing tints of all the flowers that have ever bloomed in the past, and recalls vividly to mind the fond remembrance of by-gone pleasures and departed joys. And with them all, it ever presents the memory of one dear being whose kindness and sympathy are blended and entwined with all these pleasures, and which soften and give a still more enticing beauty to all these cherished remembrances.

Imagination is again active, hiding from us the present, and takes us back in its airy flight to the past and almost forgotten events of life, and brings them all in retrospect before us. And fancy pictures to us in her magic mirror all the varied and chequered scenes of our lives—the many joys we have been participators in—the disappointments and griefs that have visited us, and sorrowed our hearts—the frequent happy seasons and joyful periods, when our barques glided silently and peacefully down the stream of life, whose surface we then foolishly thought would ever remain thus calm and tranquil—and then again when its peaceful bosom has been troubled, and the beautiful atmosphere that had surrounded us has become darkened by the fearful clouds of sorrow or trouble, which have descended upon us with all their chilling and blightening influences, and made our onward journey uncertain and dangerous.

And in all these varied scenes, and amid all the strange vicissitudes of life, it constantly recalls one faithful and cherished being who shared and participated in all our joys and pleasures, and with her presence and kindness has smoothed down many of the little asperities of life, and has continued to comfort us amid all the sorrows and afflictions that have awaited us in its journey.

A Mother's Love! Who has not known it? Who is there so poor and miserable that has not been thus blessed? And what is there so strong, so sure and undeviating as a dear Mother's Love?

The world may boast of its friendships and truth, and at times dazzle us with its seeming splendor and greatness; man may prove himself worthy of our affection and frankness, and continue to show us true disinterested attachment;—and in the passing events of life, time may produce other congenial souls whose spirits will unite with ours, and thrill and glow with one common sympathy and delightful ecstasy of passion, and around whose hearts our best affections and desires will entwine, and be nourished, strengthened and beautified by their kindred thoughts and love, until at last by a beautiful and silent quickening influence, and constant nourishment, these tender plants of affection will unite in one common stem, and be strengthened by the same warmth, and soon grow up a beautiful and majestic tree, which will be rendered the more lovely and noble under the chilling blasts of sorrow or misfortune, and thus long continue to unfold one after another of its heretofore unknown and hidden beauties, until at last it is cut off by the cold and piercing frosts of life's winter death.

But these ties of affection, although very dear to the heart, are entirely different; these all may change when submitted to the world's fiery ordeal, and cannot fully compensate us for a mother's patient, vigilant, and unceasing love.

In childhood, happy childhood, when the world appears so bright and beautiful, and we gaze with such wonder and delight on all that it contains, not knowing and unconscious of its treachery and coldness, we think all are as frank and generous hearted as ourselves; and we seize with such avidity and delight upon each new amusement, and so eagerly participate in all their separate pleasures, until, at last, tired and fatigued, we cast it aside, almost wondering what made it so long pleasing, or else abandon it to catch some other, which to our childish imagination, appears more attracting.

In youth, that eventful period of our existence when life opens before us like a beautiful dream, in all its variety and seeming beauty, and all around us appears so inviting and attractive; that happy season, in which we experience such a constant succession of joy and sorrow, bright hopes and chilling disappointments—when we look forward with such longing expectation and anxious hope to the coming future, and anticipation is so busily engaged picturing to the mind the thousand bright dreams and hopes of happiness, glory, and renown, all then to be realized.

And in our after days, when we have grown up to manhood, and seen all these airy castles, which fancy had been so long rearing in the mind, in such magic and beautiful proportions, that we almost expected to find them fully real, one after another dwindle away, and at last entirely disappear and vanish—when we have gone forth and found the world so entirely different and changed from what we had hoped to find it, and perhaps compelled too soon to feel its coldness and chilling sympathy—when we have first learned to distrust, detect, and despise mankind, and have sought almost in vain for some real and sincere friend to whom we could fully open our hearts,—then, and through all the changing period of our lives, memory constantly recalls the remembrance of one whose love and affection has ever been with us, who in tender infancy nourished and supported us, who counselled and advised us in youth, and by her constant care and kindness preserved us from its many temptations and vices; and in after years has continued to show us true kindness and sympathy, and the unchanging love of a mother's heart.

In our summer days, when friends have surrounded us, and all the difficulties in our paths have been easily surmounted, and prosperity attended our movements; when life's journey has seemed to lead through some beautiful garden, where all was delightful and pleasing to the sight, watered with the running brooks of happiness and joy, unmixed with the base alloy with which they too frequently flow; where have bloomed the beautiful flowers of pleasure and hope, in all their variegated beauty and sweet fragrance. And though on some the grief dew did come, and the sorrow blight fall, yet the sun of our happiness has soon dispelled them all, and shivered them into a mist of nothingness. And when these happy periods have passed and gone, like some beautiful dream, leaving only the remembrance of their joys, and been followed by others of a far different aspect; when the chill winds of life's winter have swept over us, and the fearful storms of sorrow or trouble have too quickly followed, with all their grievous train of saddening events, and the mists of disappointment have settled upon our bright hopes, and blasted our anxious expectations; when those whom we had trusted as friends have at the first appearance of misfortune deserted us, and all seemed to view us with coldness and distrust, and we have looked almost in vain for some pitying eye, some kind hand to assist us;—when the "dread destroyer death" has come in his most fearful form, and laid his unrelenting hand on those we had loved and cherished from tender infancy, and after long visiting them with one after another of his dread ministers, making their fair forms still more emaciated and enfeebled, and at last snatching them from us to his cold embrace,—then and at all times have we sought shelter and comfort from our Mother, and found that joy and consolation which can proceed from none but a kind Mother's heart, who, through all the changing vicissitudes of life—in joy or sorrow, success or misfortune—has continued to bless us with her kindness and affection, and shown us all that *true*, lasting, and undying love which none but a Mother's heart can manifest.

Man, amid the stirring events of life, and when engrossed with its constant care and excitement, may become so wholly busied and intent on his own interest and the accumulation of wealth, that his heart will become cold and insensible to all the better and nobler impulses that should influence and govern him.

Friends, those on whose sincerity and disinterested attachment we had fully trusted, may forget us, and in the hour of adversity, when misfortune's dark cloud has overshadowed us, and sorrow pressed its cold hand on our hearts, their sympathy also be withdrawn, and they too desert us.

And perhaps others also, those on whose affection we thought we had gained a stronger and dearer claim, may also become cold, and cease to regard us with the warmth of kindness and sympathy we had expected—whose attachment we hoped would continue to grow with our growth, and become strengthened with our existence, until it would fully unite and become blended with ours, in one perfect harmony of strong abiding love—like the beautiful ivy, which springs up close by the side of the noble and majestic oak, and entwines its frail and slender vines around its sturdy form, clinging closely to its rough bark with its delicate tendrils, and thus continues to extend upward with its growth, until it reaches its topmost branch, and at last imbeds itself so closely in its sides, that it almost seems a part of the same body.

These, all these may turn, and become altered. But still, amid all the changes of the world, and through all the trials and vicissitudes of life, there is one who cannot change—who has constantly blessed us from infancy with her overflowing kindness, and will continue, through all life's varying scenes, to show us *real, sincere*, undying love, which will continue to grow stronger as afflictions gather around us, and cling the more closely when trouble's dark cloud hovers near us, whose countenance will beam with greater kindness when others frown upon us? It is Our Mother—the Mother who has always blessed us—whose heart will continue to pulsate with the warmest, truest love, when all others become cold and changed—which will ever remain with us through life, until death's cold and inexorable hand shall chill that dear mother's heart with his icy touch, and make her form become cold, inanimate, and lifeless, and our mother lies mouldering in the dark and silent tomb. And even then, (if as some tell us that the spirits of the blessed hover around us here on earth to protect and guide us,) perhaps, Oh! glorious thought! she will even then be watching us, and constantly near us, as a kind guardian angel, still to protect the cherished child whom she so long continued here to bless and make happy with a Mother's Love. S. L.

For the Churchman.

Mr. Editor,—It gives me great pleasure to pay my respects to your correspondent, "A Mississippi Layman." His communication in your paper of June 5th, is evidently from the pen of a gentlemen and a Christian, and one sincerely desirous of promoting the welfare of the Church. But although the spirit of his article is worthy of commendation, and sets a good example to all who wield the pen of controversy, I yet venture to question the accuracy of his judgment on various points to which I now respectfully solicit his attention, and that of your readers generally.

He states that the proceedings of the House of Clerical and Lay Deputies in the case of the Rev. Dr. Hawks, by referring it back to the Convention of the diocese of Mississippi, by which he had been elected Bishop were without precedent.

Your correspondent could hardly have given the matter much inquiry. There is a precedent which appears to me to be singularly applicable. It is to be found in pages 164, 167 and 168 of Bioren's reprint of the Journals of the General Convention; and is noticed by Bishop White in pages 226 and 241 of his memoirs of the Church, Philadelphia 1820. It is in substance as follows:—The diocese of New Jersey had elected a Bishop, and presented his case to the House of Clerical and Lay Deputies in the General Convention of 1799. "Some members of the Convention" had doubts "whether all the priests who voted in the election were so qualified as to constitute them a majority of the resident and officiating priests, according to the meaning of the canon." The following resolution was therefore passed:—"Resolved, That in the opinion of the House of Deputies, all proceedings respecting the consecration of the Rev. Uzal Ogden, D. D. ought to be suspended, until a future Convention of the State of New Jersey shall declare their sense of the subject."

That the above precedent was in mind in the action of the House of Deputies of 1844, is clearly obvious from the fact of the resolution of the latter being, *mutatis mutandis*, almost a literal transcript of the above. It is in the following words: "Resolved, That in the opinion of this House, all proceedings respecting the consecration of the Rev. Francis L. Hawks, D. D. ought to be suspended, until a future Convention of the diocese of Mississippi shall declare their sense of the subject." This resolution, I presume, constitutes, in the opinion of "A Mississippi Layman" the offence of the last House of Deputies. That annexed to it (wrongly represented by the Layman as a part of it) transmitting the documents to the diocese concerned, may be considered as a matter of course, and need not be further noticed.

It may seem singular that, as the resolution of 1799 was professedly founded on the doubts of some members respecting the proper construction of a canon of the General Convention, the House of Delegates did not at once apply itself to the settling of that question. The history of the transaction as given by Bishop White, renders it still more applicable, as a precedent, to the case now in hand. There was a personal objection to the candidate—his being *an unsound Churchman*.* There was, however, a desire to bar his entrance into the episcopate in a manner as little offensive as possible. Hence, probably, the readiness of the majority to avail themselves of the above mentioned existence of doubts as to the canonicalness of the election, in order to throw the whole thing back upon the New Jersey Convention; in the hope, doubtless, that they would be wise enough to let it quietly drop.†

"A Mississippi Layman" adopting the act of the Convention of this diocese, charges the House of Delegates with having shrinked from a duty imposed upon it by a canon. The canon quoted by him, and the only one bearing on the case, is that which requires that a bishop-elect, in order to consecration, produce to the House of Bishops certain acts of the House of Deputies. Hence he argues, that the latter House is in duty bound either to perform or decline such acts. This is self-evident: the alternative is inevitable: they must either do or not do. But if they do not *perform* these acts, where is the law defining the mode in which they shall *decline* them? I know of none. They are left free in this matter. It is well known to all who have had any experience in deliberative bodies, that there are various modes of disposing negatively of offered resolutions. They may be directly voted down. They may be laid upon the table, and not called up again. They may be indefinitely postponed. They may be postponed until some day beyond the expected continuance of the session. They may be laid over as unfinished business, until the next meeting. The choice between these several modes of action is entirely within the powers of every deliberative body, unless it has restrained itself by its own rules. I know of no law of this kind binding upon the House of Deputies. It was therefore at liberty to do exactly as it did, in the cases noted, in 1799 and 1844; that is, suspend or postpone proceedings until the further sense of the diocese more immediately concerned, in each respective case, if it choose to express any, shall be known.

"A Mississippi Layman" places the resolution which has been considered—made by him a part of a resolution—*immediately after* the following: "*Resolved*, That in the opinion of this House, the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated in his reply and proofs in relation to the charge brought against him in the memorial presented to this House." Hence it would be natural to infer that the resolutions were passed simultaneously, and under the same circumstances. Far otherwise was the fact. The second resolution, (as given by the Layman, being in reality two resolutions)—that of postponement, and reference back to Mississippi—was passed *unanimously*. The first—that just quoted repecting the integrity of Dr. Hawks—had been passed three days before, and has no small history attached to it, which the sagacious reader will perceive to be not without significancy. It was a substitute for the following resolutions, proposed at different times, and all, it would seem, unacceptable to the House:—

1. *Resolved*, That the answer made by the Rev. Dr. F. L. Hawks to the charges exhibited against him, is, in the judgment of this House, full, ample, and satisfactory.

2. *Resolved*, That this Convention has heard the charges exhibited against the Rev. Dr. F. L. Hawks, and his answer thereto, with undiminished confidence in his integrity as a man and a Christian.

3. *Resolved*, That in the opinion of this House, the replies and statements of the Rev. Dr. Hawks to the allegations against him, in the document read before this House, are sufficient to acquit him of dishonesty in his pecuniary transactions, as therein referred to.

Neither of these resolutions was adopted. When the vote was taken on that which did pass, 137 members were present; of whom 58 were, at their own request, excused from voting. The reason being understood to be, their conviction that it was not the province of that House to decide upon the moral character of a candidate for the episcopate pro or con, when it is seriously questioned in quarters entitled to respect: the proper course of the House being, to delay action in the premises until the judicial authority of the diocese to which the candidate belongs—the only competent authority—settles the question. All that the 79 who did vote (every one voting *aye*) declared, was, that in their opinion Dr. Hawks had satisfactority vindicated his integrity in relation to the charge brought against him in the memorial presented to the House. But surely the "Layman" will not say that this amounts to a declaration of his fitness to be a Bishop. The subsequent *unanimous* passage of the resolution postponing the consideration of the subject, is clear evidence that they were not prepared to make such a declaration. I am sure your correspondent could not have been in Philadelphia during the meeting of the Convention, or he would know that the resolution of the 79 by no means covered the whole ground of the objection entertained largely, and in most respectable quarters, to the moral fitness of the Bishop elect for the office to which he had been chosen. One dreadful fact was mentioned in his place, by one of the oldest and most respectable clerical members of the House, which, of itself, should make every good man pause long and think deeply, before giving his consent to the consecration.

"A Mississippi Layman" will probably consider, as entitled to no little respect, the following extracts from the Philadelphia Spirit of the Times, copied into the Churchman of October 26th, 1844, having reference to this very case:—"Dr. Hawks said he was perfectly satisfied with the resolution, if the Convention chose to adopt it." . . . "He cared not what course was adopted so that he could have full investigation. If the Convention saw proper to send it back to his diocese, he should be content. If he was again to be subjected to the ordeal through which he had passed, give him but time, and he was willing to meet it." The time given has now been nearly three years. These accusations have been publicly brought. Has the "full investigation," for which there was a professed desire been had?

It is further worthy of remark, that the deputies from Mississippi themselves did not vote against the resolution. They must therefore take their share of the censure passed by their own Convention.

What that Convention and the Layman say, about *embarrassing and disheartening a weak and infant diocese*, applies beyond the action to which they make it refer. It goes back to the principle of allowing the House of Deputies any check upon a diocese electing a Bishop. The application of this principle to the present case was much more considerate, and less severe upon both Mississippi and its Bishop-elect, than would have been a direct and positive refusal to recommend the latter, because of alleged objections, which the House had not power to try. That gentleman had virtually asked for a full investigation, and expressed his willingness to go for it to his own diocese. The House said, "Go, then, to that diocese, where only the investigation can be rightly had; and we will not inflict upon you the hardship of sending you thither under the disadvantages of a vote of ours against you. We will postpone action until you have had the investigation, and the issue is known."

The proper way for dioceses to avoid exposure to any embarrassing and disheartening effects of the canon giving co-ordinate power to the House of Deputies in General Convention, is to be careful to elect none to the Episcopate but persons of clearly good report.

LAW AND ORDER.

For the Churchman

Mr. Editor,—

The following account of a transaction taken from the "Leeds Intelligencer," in which a personal friend of mine was a prominent and honored actor, I would be happy to see in your valuable Journal. Although the circumstances therein named are entirely local, and therefore divested of a portion of the interest with which they were no doubt regarded by the immediate participants, yet, as all the members of the Church Catholic, however remotely situated from each other, and especially those of the Church of England and her daughter in America, are nevertheless bound together by that chain of sympathy which constituted so effectual a part of the "Communion of Saints," your readers, I trust, will enjoy at least a portion of the satisfaction and pleasure with which I perused the article below. My own satisfaction was, doubtless, very materially enhanced by the fact, that I had the pleasure of making the acquaintance of the Rev. T. W. Ferris and his amiable lady, while on a brief visit to this country, in the spring of 1846. It will no doubt be remembered by very many of your readers, that the Rev. T. W. Ferris was among that "goodly assemblage" of the "Priests of God," who were present in their "white surplices" at the Consecration, on Ascension day, the 21st May, 1846, of that stately and beautiful edifice, then recently erected by the honored Corporation of the Parish of good old Mother "Trinity," and that the circumstance was then adverted to in your columns by the Rev. Gentleman, who furnished the account of the highly interesting services of that day, as a very pleasing evidence of the "Unity" and substantial identity of those two great branches of the one Holy Catholic and Apostolic Church. May this feeling of mutual interest and affection ever continue to distinguish the members of the Venerable Mother Church of England, and those of the Vine of her own transplanting, the Protestant Episcopal Church of this country. F. S.

ST. LUKE'S CHURCH, LEEDS.—On Wednesday evening last, a very gratifying meeting took place in the school room connected with this Church, the congregation having determined to present to Mr. and Mrs. Ferris a testimony of their affection and regard, on the occasion of the removal of that reverend gentleman from the pastoral charge which he has carried on there for the last six years. A large party of about two hundred, composed of the congregation and some visitors, assembled at 5 o'clock to tea, which was admirably arranged, and the room tastefully decorated; Alexander Child, Esq. being in the chair. After tea the chairman addressed Mr. Ferris, lamenting the separation which was to take place between him and his flock, and presented to him, on behalf of the congregation, a richly chased tea and coffee service, of the national pattern, and large chased silver, and an address, of which the following is a copy, signed by the members of the congregation—

"Memorial to the Rev. Thomas Boys Ferris, M. A., from the undersigned members of the congregation, on his retirement from the ministry of St. Luke's Church, Leeds, presented to him on the 12th day of May, 1847, at a public meeting of the said congregation and their friends, held in the school room attached to the church.

"*Rev. and Dear Sir,*—After six years' residence amongst us, we learn with deep, unfeigned, and heartfelt regret, that owing to ecclesiastical arrangements in this diocese, your retirement from the cure of St. Luke's is inevitable.

"With one—whose character we revere, from your uniform kindness and solicitude for our welfare, from the exemplary faithfulness and zeal in the discharge of your public and private ministrations—we cannot allow the ties of pastoral communion to be severed without a sincere expression of our regard and affection, and of the grateful sense we entertain of your disinterested friendship, spiritual counsel, and unwearied attention at all times, especially in the hours of trial, sickness, and affliction,

"In your removal hence, the rich and poor of this portion of the town of Leeds will equally be deprived of a kind friend and ready helper.

"Deeply deploring the necessity of your leaving us, we beg to express our humble hope and earnest prayer that, in whatever cure may be assigned to you, the blessing of God may give increased value to your labors, and grant them a prosperous issue, and may that blessing rest upon you and your family here and hereafter.

"In further testimony of our esteem, we beg to present to you the accompanying tea service, &c., which, when you recur to the circumstance of your connection with this Church, will we hope cheer you in the rugged path of life, and remind you of the attachment of your flock, and of their appreciation of their minister's patient continuance in well doing.

"We remain, reverend and dear Sir,
"Your faithful servants."

The teachers of the Sunday school, through their superintendent, Mr. Sellers, presented a very elegant communion service, and the children also gave a gold pencil case.

The congregation also presented, through Mrs. Nelson, a gold enamel armlet to Mrs. Ferris.

Mr. Ferris replied with much feeling, expressing his thanks for the kindness and co-operation which he has uniformly received during the last six years that he has had the pastoral charge of St. Luke's, and for the sympathy which has been expressed towards him on the occasion of his removal from it. Mr. Ferris dwelt upon the value of their testimonial to him, as affording a proof, to which he might always refer in future days, that his labors had been acceptable, and that the congregation did not consider that any blame attached to him, on account of the circumstances attending his removal.

The rev. gentleman also pressed very strongly on the congregation that they should afford to his successor the same support and co-operation which had been given to him. That gentleman is an entire stranger to Mr. Ferris and the congregation, and it was urged by Mr. Ferris and others who followed, that no idea of being aggrieved by the present removal should in the slightest degree abate that cordial support which is due to the minister of a Church, and without which he cannot reasonably hope to effect much good.

It was indeed a distinguishing, most grateful, and dignified feature of the proceedings, that with considerable temptations to linger around unfriendly and intrusive reminiscences, not one word was said by any one of Saint Luke's congregation present which hereafter it will be desirable to unsay, and that in this respect the meeting continued from first to last, under the happy influence of the rev. gentleman's kind and conciliatory address.

In the course of the evening Mr. Ferris, on behalf of the Sunday School teachers, presented an elegant tortoise-shell tea caddy to Mr. Sellers, the superintendent. Among the gentlemen present, we observed Mr. Child, Mr. Thos. Wilson, Mr. Church, Mr. Cator, Rev. Dr. Holmes, Rev. Jas. Fawcett, Rev. R. R. Wolfe, Mr. G. Nelson, Mr. Bennet, Mr. Blackburn, Dr. Daunt, Mr. Askwith, Mr. Courtenay; several of whom addressed the meeting.

CONSISTENCY—DR. ANTHON.

Dear Mr. Editor,—To insult the remains of the dead has been held a cowardly and unmanly thing. I may perhaps subject myself to censure for firing even a *squiblet* at the mangled and lifeless remains of the Rector of St. Marks, still, I cannot help suggesting an inquiry on a single point, not adverted to, (if I remember right,) in your masterly vindication of Bishop DeLancey from the recent attack of his implacable assailant.

I should like to know how it is that Dr. Anthon and his friend, after having poured forth such torrents of denunciation and unmeasured abuse upon you, and others who think with you, for presuming to express, in the most respectful terms, a doubt as to the infallibility of the Court by which our Bishop was condemned, can excuse themselves from such an arrogant condemnation of Bishop DeLancey as that contained in Dr. Anthon's letter.

If the sentence of the court be so sacred and inviolable as not to be a fit subject for criticism, I should like to know why the official opinion of the judges in that court is not entitled to protection from such an unmeasured denunciation. If Dr. Anthon thinks it such an outrageous thing in you to express an opinion concerning Bp. Onderdonk's guilt contrary to the opinion of the Court, it seems to me that any thing like consistency of principle and feeling, would have led him to see the impropriety and absurdity (*for him*) of coming out with such an arrogant denunciation of Bp. DeLancey, for an opinion given officially in that court, and as one of the judges. If Dr. Anthon thinks it an indecent thing for you to dissent from the opinion of the Court, I should suppose he would think it, in its degree, an indecent thing in him to denounce one of the judges of that court, for a judicial opinion given in court. But perhaps Dr. Anthon thinks that what is indecent in you is very decent in him.

CHRISTOPHER.

GERMANY.

BRESLAU, April 22.

A Modern Henry the Eighth.—The Prince Archbishop of Breslau has excommunicated the Prince of Hatzfeld de Trachembourg and de Jaschkowitz, member of the order of nobles in the General Diet of Prussia, at present assembled in Berlin, and one of the richest and most influential princes in Prussia. About five years ago Prince German de Hatzfeld, who is a Roman Catholic, fell in love with the Duchess de Reichembach, a married lady, and a Protestant. For some reason, of which we do not know the particulars, the Duchess de Reichembach got herself divorced. Soon afterwards, in virtue of a Royal decree, abridging the delay which, according to our laws, must take place between the divorce and the remarriage of any of the divorced parties, the Prince of Hatzfeld got the Lutheran pastor of Breslau to give him the marriage blessing. Thereafter the Prince of Hatzfeld was anxious to have his marriage made valid according to the rites of the Catholic Church, and for that purpose he applied to several ecclesiastics to perform the marriage ceremony, but they all refused, on the ground that they were forbidden to do so by the decisions of the Council of Trent, and more especially by a brief address, in 1843, by the late Pope Gregory XVI. to the bishops of Bavaria, and in which the Sovereign Pontiff designates a marriage between a Catholic and a divorced Protestant as *connubium adulterinum*. The Prince of Hatzfeld did not lose his courage. He went to Rome, threw himself at the Pope's feet, and supplicated his Holiness to confirm his marriage with the Duchess de Reichembach. Gregory XVI. was moved; and after having received from the Prince of Hatzfeld a solemn promise that he would support the interests of the Catholic Church, his Holiness validated the marriage of the Prince and Princess of Hatzfeld, and gave orders to the Prince Archbishop of Breslau to give them the nuptial benediction, according to the rites of the Catholic Church, which was accordingly done.

For some time the Prince of Hatzfeld kept his word to the Pope. He placed himself at the head of the Catholic aristocracy of the province, and he constituted himself the protector of the clergy, who, in consequence of his intercession, obtained in a short time great privileges and considerable immunities. In consequence of this zeal, Pope Gregory XVI. conferred upon the Prince of Hatzfeld numerous decorations and other marks of distinction. After two years of marriage, the love of the Prince of Hatzfeld for his wife began gradually to cool, and this coolness increased to such a degree that he at last drove her out of his house, and obtained a divorce. At the same time he formed an intimate connexion with another Protestant lady, Madame de Bach, who had also the mishap to be divorced, and on the 6th of the present month of April he married her publicly in the Lutheran Cathedral at Breslau.

On the following day the Prince Archbishop of Breslau pronounced a sentence of the greater excommunication against the Prince of Hatzfeld, in which, after reciting the above facts, he says—

"Considering that his Serene Highness the Prince Germain of Hatzfeld de Trachembourg and de Jaschkowitz has rendered himself guilty of polygamy, since, during the life of his wife, he has married another woman; that such an act should be punished the more severely from its being committed by a person so highly placed as the said Prince of Hatzfeld by birth, rank, and fortune, and whose example must necessarily have a great effect upon the people; that the Prince of Hatzfeld has shown a supreme degree of ingratitude to the late Pope Gregory XVI., who loaded him with favors and honors; that the Prince of Hatzfeld, who was at the head of the Catholics of Silesia, has by his conduct covered his co-religionists with shame; that it is notorious that he has stated every where that he had no uneasiness about what he had done, and that by means of money he would obtain from the Clergy the validation of his second marriage as he had the first: that it is necessary to prove to the public in a striking manner that it is an erroneous impression which is current in our country, that the Clergy are always indulgent to the powerful of the earth:—We, Melchoir, by the grace of God, &c., Prince Archbishop of Breslau, in virtue of our archiepiscopal functions and in conformity with the holy canons, but to our regret and with a profound grief, excommunicate the said Most Serene Prince Germain of Hatzfeld, as a public and obstinate contemner and transgressor of the laws and doctrines of the Church; and we strike him with the anathema of the Church, and with all the legal consequences of that measure, and that in the name of the Father, of the Son, and of the Holy Ghost. Amen."

The Breslau papers state that the Prince of Hatzfeld, on learning that sentence of excommunication had been pronounced against him, intimated his intention of joining the Lutheran Church, but that by the advice of his friends he abstained from doing so, because the consequence would be that he would lose two of his richest and most valuable lordships. The Prince of Hatzfeld above spoken of is brother to the Prince of Hatzfeld Schœnberg, whose *liason* with the Countess of Meyendorff gave rise to a celebrated trial at Cologne in December last.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 19, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

THERE ARE FACTS in relation to the trial of Bishop Onderdonk, each one of which distinguishes it from almost every other judicicial process in a Christian or civilized community, and all of which it may be safely said, never before met together in any one case. Some of these were preliminary to the trial, and others were developed during its progress and at its close. Among the former are:

1. The FACT that the trial proceeded under a canon which was enacted more than *seven years after* the first, and more than *two years after* the last offence for which he was tried, is alleged to have been committed.

2. The FACT, that in *eight* out of the *nine* specifications, which were proposed to be tried, and in the *six* out of the *seven* which were actually tried, the Presentment was founded on hearsay testimony.

3. The FACT, that the Presentment was made only *fifteen days* after the adjournment of the legislature which passed the canon under which the trial proceeded.

4. The FACT, that the persons who made the Presentment, were members of the Convention in which the said canon was enacted.

5. The FACT, that the affidavits, on which the Presentment was founded, and which were given to the Court, were all made before the adjournment of the same Convention.

6. The FACT, that the Presentment was made without previous application to the Diocese of New York, as represented either by its Convention or its Standing Committee.

7. The FACT, that the Presentment charges no crime.

8. The FACT, that the Presentment charges "impurity," a term unknown to the canon, vague and undefined, and often applied to acts, the character of which is variously estimated by various individuals, and determinable by no authoritative standard.

9. The FACT, that the Presentment makes no one *definite* charge whatever, but comprises allegations, referring to acts of diverse nature, under the indefinite charge of "immorality."

10. The FACT, that in support of the charge of "immorality" the Presentment specifies no crime. One crime would be proof of immorality and enough to determine a man's character to be immoral, and to render him a fit subject of discipline and punishment. The Presentment not only charges none such, but does not even specify one in support of its broad charge of immorality.

Acts of an immoral quality, but not amounting to crime, may be so many in number and so close in succession as to prove a *habit* of immorality, and so determine a man to be immoral. On the other hand, acts of this sort may be too few in number, and too widely separated in time to prove a habit of immorality: and therefore we add;

11. The FACT, that in support of the charge of "immorality," of one kind, not defined, the Presentment alleges but *one* act, (not amounting to crime,) during nearly *eight* years. In other words, in support of what would have been the charge of drunkenness, if the Presenting Bishops had dared to bring such a charge, the Presentment specifies that the accused was once, nearly eight years before his trial, not intoxicated but "under the influence of, and improperly excited by, vinous or spirituous liquors."

12. The FACT, that in support of the charge of "immorality" of another kind, not defined, the Presentment makes only *seven* specifications of acts (not amounting to crime) during a period of nearly *eight* years before the trial began.

13. The FACT, that the acts specified in the Presentment are of old date, the most recent being between two and three years before the Presentment was made: a fact here separately noted as affording a fair presumption that the accused, 1. if innocent, would be unable to produce the rebutting testimony which would prove his innocence; and, 2. if guilty, had given before he was tried adequate proofs of repentance.

14. The FACT, that the persons who were to sit on the trial as judges could be none other than persons who, a month before the Presentment, had assisted in framing the canon under which the trial proceeded.

15. The FACT, that the persons who were to sit on the trial as judges could be none other than persons who, two months before they took their seat in the Court, as judges of one of their own number, had been members of a Convention in which theological doctrines, of an absorbing interest to every one of them, had been a subject of protracted discussion and rancorous excitement.

16. The FACT, that the decision of these judges was to be final and without appeal.

It was not known until after the trial began what bishops would and what bishops would not take their seat in the Court: nor by what rules of testimony they would be governed: nor what evidences they would give in the course of the trial of a bias for or against the accused: nor, whether they would or would not seek to get at the truth by candidly weighing each other's opinions: nor in fine, whether they would or would not, in the verdict and sentence, (if the verdict were adverse to the accused,) confine themselves within the limit of the canon under which they acted. On these and other points there were many developments, in the progress and issue of the trial, which were different from what one might have reasonably looked for in a Christian Court of Justice. We have called attention only to preliminary facts; to facts which preceded the actual commencement of the trial, but which nevertheless were connected with it and helped to determine its character and issue. We do not profess to have mentioned all the preliminary facts bearing on the trial. On the contrary, we have omitted very many, and those of the gravest importance, which might be fairly appealed to as painfully illustrative of the *animus* of the Presentment, and of the temper of the witnesses, because they would carry us behind the record, and involve the consideration of the motives and character of particular persons; and we have confined our attention to facts which stand out, as it were, on the face of the record; to facts, which are of a general nature, and may be considered independently of Bishop Onderdonk and his opponents; facts, which, however important as bearing on the issue of his trial, are infinitely more important as bearing on the destinies of the Church; facts, which render it impossible that any judicial process, of which they can be predicated, should inspire public confidence, or be a safe guide to public opinion: facts, which, if suffered to be drawn into precedents, must prove subversive not only of Diocesan rights, but of the personal rights and liberty of every bishop, presbyter, deacon and layman in the Church, by taking them from under the government of law, and subjecting them to the arm of arbitrary power; facts, in a word, which, if sanctioned and approved by the General Convention, will be the inevitable prelude of the dissolution of that body, and of the reversion of the several dioceses, to those immutable principles of the Church, which are of greater force than any human compact.

There are several aspects and bearings of these facts, some of which have been already hinted at, which we purpose, (please Providence to permit,) to dwell on particularly in one or more future numbers. We beg the reader, therefore, to look at the facts, and to consider them in their general bearing, and independently of Bishop Onderdonk and of the *particular allegaions* brought against him. At present we conclude with a matter somewhat personal to ourselves.

So strongly impressed were we with the flagrant violation of justice in commencing a trial under such preliminaries, that we did not hesitate to say that our opinion of Bishop Onderdonk would remain the same, whatever might be the issue of the trial. We have no such confidence in Bishop Onderdonk, or in any man, as may not be overcome by testimony in proof of guilt; but there are a thousand men, known to us personally and unknown, in whom we have a confidence far too firm to be shaken by a verdict of *Guilty* resulting from a Presentment such and so got up as that under which Bishop Onderdonk has been condemned. The staleness of the specifications; the fact that they refer to a class of offences from which society is and ever has been amply protected by the *natural consequences* which, if really perpetrated, they would be sure to bring on the offender without the aid of artificial laws and canons; the time and manner in which the Presentment was made, the Presenters performing the last act of incubation, on eggs gathered from many a scorpion nest, at a moment when the Church was racked to its centre with a theological discussion which had rendered the accused an object of bitter hostility; and above all the astounding fact—for astounding it is to every man who has a spark of the sense of justice in his bosom—that the very canon under which these pretended offences were tried was enacted only the month before the Presentment was made, at the very time in which the preparations for it were going *secretly* forward, and by the very Convention to which the Presenters and some of their helpers belonged; all this was reason enough in our judgment for not attaching the weight of a feather to the verdict which ensued, considered in its moral aspect. We may deceive ourselves, but our belief is that if any one of the Bishops differing from us in theological opinions had been tried and convicted on such a presentment, our confidence in his moral character would not have been one whit abated, while our sympathies with him and kind feelings towards him would have been immeasurably increased. For confidence between man and man is far too sacred a thing to be surrendered to judgments which are brought about in disregard of rules which the wisdom of ages has prescribed for their guidance; and we confess our fear that if the relations of a Christian Priest to his brother, if the relations of a Church to its Bishop may be snapped asunder by the issue of such a presentment as that on which Bishop Onderdonk was tried, they will soon be accounted as nothing worth; and men will turn from the synagogue to the porch, from the principles of Christian doctors to the maxims of Heathen philosophers to find a substratum for human confidence.

With this view of the facts we could not do otherwise than we did in regard to the Trial, and that is refuse to examine it, refuse to discuss it with a view to the question of Bishop Onderdonk's guilt or innocence of the Charge brought against him. Our confidence in him, our confidence in a thousand other men in whose communion and fellowship we walk in our pilgrimage through this world to a better, sheds a light on our path which we shall always take care to guard from the winds of lawless passion. We wish not to judge others, and only say that we should have despised ourselves if we had thought the less of any man in consequence of his being subjected to a verdict and sentence brought about in manifest violation of the fundamental principles of justice and rights of man. We have always regarded Bishop Onderdonk, therefore, as above the verdict of the Court which condemned him. But when the point of attack was transferred from Bishop Onderdonk to the Bishops who voted for his acquittal, a new question was raised on which we had no objection to join issue, and which opened up the merits of the trial. We felt at perfect liberty, therefore, to enter into the details of the trial in order to repel the attack on Bishop DeLancey; and while we profess our readiness to pursue this inquiry to any extent that may be desired, we beg also to say, that after having carefully weighed the testimony of witnesses, the arguments of counsel on both sides, and the opinions of the judges, the opinion of the futility of the Court's decision, which we at first expressed on the amply sufficient *a priori* grounds above mentioned, has been confirmed to the utmost intensity of conviction.

SOLDIERS' MISSION CHURCH, GOVERNOR'S ISLAND.—We would remind our readers, who take an interest in this Mission, that Bishop DeLancey holds Confirmation there, on Wednesday next, (21) at 4 P. M.—when a favorable opportunity will be given, both of seeing a very pleasing specimen of Rural Church Architecture, and of contributing to its Mission Funds for distributing Bills, Prayer Books and Tracts, among the Troops and new Recruits, who are continually gathering and dispersing from that Central Depot at the rate of several hundred per week.

N. B. Whitehall Boats will be permitted to land on the occasion.

We beg our readers' attention to the fourth of the able articles of Bishop DeLancey—the last that has appeared—in support of his important proposition touching the dissolution of the General Theological Seminary. It will be found in another column. The fact that the Board of Trustees is to meet next week invests the present communication with apecial interest.

Office of the New York Bible and
Common Prayer Book Society.
New York, June 8, 1847.

Resolved, That under the peculiar circumstances in which St. Simon's Church is at present placed, 200 German Prayer Books be set aside for sale at 25 cents each, (half price,) to the members of said church.

Extract from the Minutes,
WM. H. BELL, Secretary.

Mr. Editor,—In forwarding the above resolution of the Society, I take the liberty to add as Chairman of the meeting, the circumstances alluded to, with a view to gather the funds requisite for carrying out their benevolent design. The congregation of St. Simon's, (in Houston street, between Pitt and Ridge streets,) is the only German one in connection with the Church in the whole city—while the numbers speaking that language exceed 75 thousand. It has been mainly gathered, and is now wholly sustained by the *gratuitous* services of the Rev. Thomas Cook—for many years their faithful Sunday school teacher, and now at length (being recently ordained) their Pastor. They are poor, and his support is derived, not from them, but from his own extra labors as City Teacher in the German School in that ward. The contributions of the people are necessarily small, and absorbed in paying the rent of the church and its incidental expenses. In addition to these circumstances—sufficient surely to awaken Christian sympathy—it is further to be added, that a more than ordinary field of usefulness is at present opened to him amid the German population—not merely through their rapidly increasing numbers, but also through deepening spiritual inquiry among Lutherans, and still more through secessions from the Church of Rome—and to crown all, that a more than usual blessing seems resting on his labors—if at least that may be judged of by the increasing number of his communicants, now near 50, and which may doubtless be traced to his faithfulness and the influence of our recently published German Prayer Book, of which one hundred copies were some months ago placed in his hands, and now proposed to be more widely spread among them.

Under these circumstances, the amount of fifty dollars is solicited, with a view to the above purchase for their benefit.

From a friend, to begin with, five dollars.

J. MCVICKAR, 8 Columbia College.

A HISTORY OF ROME FROM THE EARLIEST TIMES TO THE DEATH OF COMMODUS, A. D. 192. *By Dr. Leonhard Schmitz, F. R. S. E., Rector of the High School of Edinburgh.* Harper & Brothers, 12mo. pp. 577.

Niebuhr has no more enthusiastic an admirer than Dr. Schmitz, who accordingly claims as the chief merit of this work that it presents in a style, and within a compass to render it fit for schools, the results of that eminent scholar's researches in Roman history. It is quite full, not so much so, however, as to overload the young scholar's memory. We welcome every new school-book which promises to raise the standard of sound and elegant learning, and are inclined to think that this will not fall short of the many excellent contributions to this object which have issued of late from the press of the Messrs. Harpers. It is tolerably well printed, and a cheap book at 10*s*.

THE WORKS OF JOSEPHUS. *A new translation by the Rev. R. Trail, D. D.* Harper & Brothers. Part I., 8vo. pp. 64. 2*s*.

This is an important undertaking, and the style in which the first part appears is worthy of all praise. Paper, type, and engravings, are of the very highest standard, and if they are exceeded by the English edition, purchasers will do well to take the difference of price into consideration. The translator was a clergyman in Ireland, and had devoted many years to his task. Josephus cannot be read with comfort in Whiston's version: the present is in as flowing and easy English as any translation of a Greek author with which we are acquainted. The notes and explanatory essays are by the Rev. Isaac Taylor of Ongar, the well known author of "The Natural History of Enthusiasm."

THE RELIGIOUS OPINIONS AND CHARACTER OF WASHINGTON. *By E. C. M'Guire.* Harper & Brothers, 12mo. pp. 414.

This work originally appeared eight or ten years ago. A second edition having now been put out, is good evidence, we suppose, that the first has found readers.

THE CHURCH MEMBER'S MANUAL OF ECCLESIASTICAL PRINCIPLES, DOCTRINE, DISCIPLINE, &c. &c. *By William Croswell. With an Introductory Essay by Henry J. Ripley, D. D.* Boston: Gould, Kendall & Lincoln, 12mo. pp. 276.

"So far as I know," says the author in his Preface, "this is the first attempt to exhibit the Baptist Church Polity in Systematic Order." We wonder not so much at this as at the fact that Boston editors (Mr. Croswell, we believe, edits The Christian Watchman, not the least valued of our exchanges) can find time to *write* books. Here it is almost impossible to set apart a half-hour for noticing them. Our brother's volume (we speak editorially) is elegant enough to show that it came from Boston, and we hope will be acceptable to members of his own Communion.

THE WORKS OF FLAVIUS JOSEPHUS. *An entirely new translation by the Rev. Robert Traill, D.D., with notes and explanatory essays by Isaac Taylor, of Ongar* George Virtue, 26 John st., 8vo. pp. 80, Part I.

This purports to be the "genuine London edition," and its publication "is designed to afford assistance to the bereaved family of the lamented translator." Its mechanical execution is undeniably superior to that of the Harper's edition. The price is one dollar, however, while that of the latter is only 2*s*., but to those who wish an elegant edition this difference will be of no consequence. The matter of both is the same, and in either the mere English reader will find the only enjoyable version of Josephus with which we are acquainted.

For the Churchman.

A meeting of the clergy present at the funeral of the Rev. George Burcker, late Rector of St. George's Church, Flushing, was held on Thursday afternoon, June 10, at half past three, P. M.

The Rev. Henry Anthon, D. D., was called to the Chair, and the Rev. J. W. Brown appointed Secretary.

On motion of the Rev. W. H. Lewis, Rector of the Church of the Holy Trinity, Brooklyn, it was

Resolved, That a committee of three be appointed by the Chair, to draft resolutions, expressive of the sense of the meeting on the melancholy event which has called us together.

Wherefore, the Rev. W. H. Lewis, the Rev. C. C. Parker, and the Rev. J. W. Brown were appointed by the Chair as said Committee.

The following preamble and resolutions were afterwards reported, and unanimously adopted:

Whereas it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother, the Rev. George Burcker, whose earthly remains we have this day committed to the tomb, in the sure and certain hope of a glorious resurrection, therefore,

Resolved, That, we hereby record our deep sense of the loss which, in common with the Church at large and the parish of St. George's Church, Flushing, we have sustained in the death of our deceased brother, who has been called to his heavenly rest from a brief ministry faithfully prosecuted, in singleness of heart, for the glory of God, and blessed by the Divine Head of the Church to the salvation of souls, and the triumphs of His grace.

Resolved, That the remembrance of his holy life, his faithful pastoral labors and of his serene and triumphant death, should excite us to renewed diligence in making full proof of our ministry, so that like him, having finished our course in faith, we may rest from our labors in the unclouded hope of a blessed immortality.

Resolved, That we respectfully tender to the bereaved family of our deceased brother, and the parish and congregation to whom he ministered in holy things, the assurance of our heart-felt sympathy with them in their affliction.

Resolved, That a copy of these resolutions, duly certified, be transmitted to the family of the deceased and to the Wardens and Vestry of St. George's Church, Flushing, and that they be published in the Church papers, and the Flushing Journal.

A true copy,
JOHN W. BROWN, *Secretary.*

At a meeting of the Vestry of St. George's Church, Flushing, held at the vestry-room, June 14th, 1847, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased Almighty God, in his inscrutable wisdom to call away from his labors on earth our late Rector and beloved Pastor, the Rev. George Burcker, we desire to acknowledge in this severe affliction, the chastening hand of Providence, and to offer our heart-felt prayers to the Giver of every good and perfect gift, that it may be blessed to the edification and salvation of many among us.

Resolved, That, while we deplore what seems to us to be an irreparable loss, we have reason to bless God, that we have been permitted to enjoy, though for a brief period, his precious ministry—that we can call vividly to mind his laborious, consistent, devoted Christian life—that we can contemplate the graces that adorn his character; his simplicity, his sincerity, his love to God as exhibited by his love to man, his friendship for the poor, his faith, his charity—but above all, that in surrounding his death-bed, we had the inestimable privilege of "seeing a Christian die"—that we have for the first time witnessed death deprived of its terrors by consciousness unobscured, calmness unruffled, faith unwavering, perfect; hope undismayed, sweet words of consolation to those dearest to him on earth, a short review of his own ministry, characterized by deep humility, pious exhortations to such of his flock as had been summoned together by the illness of their faithful shepherd, until his heart ceased to beat, and he had actually fallen asleep in Christ—that, in fine, we regard this last scene in his earthly career, as the embodiment of Christian faith, the triumph of Christian warfare; his last words, the great sermon of his life, the summing up and application of all his able and faithful teaching.

---

* This was proved, a few years after, by his leaving the Church and joining the Presbyterians.

† This moreover was not the case. The subject was again brought up in the next General Convention 1801, when the House of Deputies positively refused to recommend the Candidate.

Resolved, That, while we cherish the memory of the departed, as not only dear to us, but to the Church and to humanity, we offer our warmest sympathy to those who have lost a husband, father, brother as well as pastor, and our prayers that they may always realize that God is "a Father of the fatherless and defendeth the cause of the widow."

Resolved, That a true copy of these resolutions be sent to the family of the deceased, and that copies be also sent to the Church papers and Flushing Journal for publication. A true copy,

James Macdonald,
Clerk of the Vestry.

IRELAND.

Doneraile, May 10, 1847.

Rev. and Dear Sir,—I have just seen a New York paper, "The Churchman," and in it I have obtained your address. I appeal to you for assistance in behalf of the destitute poor in my locality. I am a minister of the Church of England, established in Ireland. I am the officiating minister of two parishes in the South of Ireland, in the County of Cork, viz. the United parishes of Doneraile and Templeroan. In those two parishes there is a population of over *ten* thousand souls. In the two parishes there is a large tract of *mountain*, *on* which, and at the *base* of which there dwell numbers of poor, awfully destitute creatures, in huts and hovels such as you can form no idea of, and such as it would be difficult either for pen or for tongue to describe. America is coming forward nobly to our help. Encouraged by the kind feeling which exists in your country, I address you as a brother clergyman, convinced that you will respond to my appeal. Although I am the Protestant Clergyman, yet I cannot be, as I am, a daily eye-witness of the sufferings of my poor Roman Catholic parishioners without making every effort for them—to be instrumental, under God, in alleviating their sufferings.

At an inquest lately held in the little town of Doneraile, on the body of a man who had perished from cold and hunger, the Dispensary Physician, when upon *his oath*, declared that "two thousand, at least, are in want of food and clothing," and this in the parish of Doneraile alone. This may give you some idea of the destitution which exists in one of my parishes. Alas, you have little idea of the sufferings of your fellow creatures; sickness is very prevalent, especially fever, which is very fatal. To the want of clothing do I attribute, in a great measure, the sickness which is so lamentably prevalent. Early in the month of October, the poor people began to be pinched with hunger, and they pawned their clothing to enable themselves to purchase food; hence they have suffered vastly throughout the winter; and such is still the cry for food, and so high does the price of Indian meal continue, that the poor creatures have not been able to release the articles which have been pledged. I have appealed to a few of the English Clergy, and have had some help; pardon me, rev. and dear sir, for appealing to *you*, a clergyman of America—America, a country which I sincerely trust we shall ever feel grateful to for their liberality. A thousand tons of provisions! who can deny that such a quantity, and more to come, is a noble present; but alas, dear sir, our destitute poor are vastly numerous.

On Sunday week, when returning from evening service, a car and horse passed me, the car containing a quantity of flesh, and the skin of the animal lying on the flesh. Two policemen followed with a prisoner, a wretched man, who, on the night before had stolen his neighbor's horse, killed the horse, ate part of the horse, (his wife and four children having partaken of the food,) and literally had a part of the horse on a scrap of fire when he was taken prisoner. The man is in jail, the wife and children thrown on me for support. The extract of a sermon preached in Pittsburg, which I have seen in "The Churchman," gives a faithful picture of our destitution.

I remain, dear sir,
Your faithful servant in Christ,
Henry Domerville,
Rector of Doneraille.

In connection with the above letter, which appeals so affectingly to us, and through us to the sympathies of all our readers, we have received a number of the Cork Examiner, from which we make the following extract:

Doneraile, May 5.

Horrible Destitution.—A man named Galwey was arrested by the Police, within two miles of this town, for stealing a horse and killing him; and *he and his wretched family were actually partaking of soup made of the carrion*, when he was taken. He says he was without food for three days, and that he was on the look out for a sheep, a pig, or cow; but was disappointed, as those animals are secured by night, and watched by day—so he had no resource but *horse flesh*, to satisfy the cravings of his appetite, and the hunger of his starving children. He is one of the small farmer class, a class which has suffered more than any other during the present awful visitation, as holding a few acres of ground disqualified it from receiving any aid from a Relief Committee, or employment under the Board of Works. Poor Galwey held about twelve acres of *healthy* land, called a "*reagh*," from George Crof s, Esq., Streamhill; and, though, never in good circumstances, used always to pay his rent, and has, I understand, even now some crops in the ground.

The Rev. Mr. Somerville, whose exertions in the cause of charity have been beyond any praise which the writer can bestow, but which have been duly appreciated by those who have benefitted by them, on hearing of the distress of Galwey's family, immediately sent a supply of provisions, and will take care that they shall not be driven to the same necessity again.

The unfortunate man whose horse was killed, is of the same class as Galwey, and his principal means of support, this time back was ploughing for hire.

Both parties live in the Manor of Doneraile; but, in justice to Lord Doneraile, it is fair to state, that he is paid for the whole Townland of Streamhill, comprising (mountain included) about 1,800 acres, only 14*l*. per annum.

Galway has been sent to gaol.

From the Gospel Messenger.

GENERAL THEOLOGICAL SEMINARY.

Mr. Editor,—In my former communications I have shown you that the General Theological Seminary, in its present form, was the result of a compromise on a disputed legacy in 1821—that the General Convention which formed it derives all its powers from the Dioceses which established the General Convention in 1789. And I laid down, and I hope, proved to the satisfaction of yourself and readers, the following propositions, viz.—

1. That the General Convention is itself the creature of the Dioceses, and has and can have no powers but what they have given it with a view to a union, and not a consolidation of the Dioceses.

2. That in the legislation of the General Convention thus constituted, the interests of all the Dioceses are to be consulted.

3. That the General Convention can never, in its legislation, go beyond the limits which the Fundamental Law on which it is rested fixes, without an inroad on Diocesan independence, which will endanger not the unity of the Church, but the union of the Dioceses.

4. That the General Convention is so peculiarly constituted, that the clergy and laity not being fully represented in it, its voice is not the voice of the Clergy and Laity of the Protestant Episcopal Church in the United States; and that any action to enforce the support of the General Theological Seminary, would provoke resistance, and might endanger our ecclesiastical union, and therefore, that the Seminary had better be dissolved, rather than encounter the issue in managing its legislation or constitution, of allowing 14 dioceses, with 225 clergy, and 226 congregations, to decide a question against thirteen dioceses with 1119 clergy, and 1040 congregations.

As my object in these communications is to furnish to the Clergy and Laity the material for their own consideration of the important step which I have suggested, I shall present under this proposition a statement of facts and considerations which seem to me very forcibly to urge the necessity of bringing the subject of the dissolution of the Seminary, as a General Institution of the Church, before the next General Convention as matter for their consideration.

5. My fifth proposition then is, *That the following facts and views, which I hold to be founded in reality and truth, evince the expediency of dissolving the Seminary, as a General Institution of the Church.*

1. That anterior to the existence of the present General Theological Seminary, the opinions of many of the prominent Churchmen were against a General Seminary, as a single means of clerical education, and in favor of Diocesan Seminaries—such as Bishops White, Hobart, Moore, Chase, Ravenscroft, and the Conventions of New York, Virginia, Ohio, Maryland, the present Bishops Meade, Johns, McIlvaine, Henshaw, and many others.

2. That the General Theological Seminary, in its present form, was the result of a compromise on disputed legacy, and not of the spontaneous convictions of the Church.

3. That a General Seminary was tried for a few years in New York, where, after the trial, the Bishop, Clergy and Laity in Convention, decided against it, consented to its removal, and established a Diocesan Institution in its place.

4. That a proposition is now before a Committee of the General Convention, to change essentially the terms of the compromise of 1821, which consisted mainly in two particulars, in giving to each Diocese trustees proportioned,

1—to the *number* of its clergy.
2—to the *amount* of its contributions.

5. That the General Seminary has failed to produce the result anticipated, inasmuch as it does not produce unity, peace, harmony, and uniformity, and is not "unitedly supported."

6. That from the outset it has been opposed by many, individually and as Dioceses, in word, in act, or by neglect.

7. That there are four local opposition Seminaries in existence or in prospect, viz. in Virginia, Ohio, Illinois, and the contemplated schemes in Massachusetts and in New Jersey.[*]

8. That ten Dioceses have never given it a cent. The following is the published list of contributions. There had been contributed, up to Sept. 30th, 1844, by

New Hampshire,	$ 55 00
Massachusetts,	3,847 08
Rhode Island,	71 00
Connecticut,	573 34
New York,	176,353 11
Western New York,	10,669 70
New Jersey,	5,199 34
Pennsylvania,	9,810 80
Delaware,	120 00
Maryland,	7,067 90
Virginia,	632 00
North Carolina,	4,266 00
South Carolina,	14,534 65
Georgia,	180 47
Mississippi,	500 00
Missouri,	2 00

9. That *eight* Dioceses have never sent a Candidate to be educated in its Halls. Of its 318 graduates, the three Dioceses of New York, Connecticut, and Pennsylvania have supplied 201, and all the other Dioceses 117. Ten Dioceses have never had a student to go through the whole course of the Seminary.

10. That all the students educated in it, in whole or in part, have come mainly from the following Dioceses, as nearly as can be ascertained from documents which are accessible—

From Maine 2, Massachusetts 15, New Hampshire 5, Rhode Island 18, Vermont 6, Connecticut 65, New York 206, Western New York 24, New Jersey 23, Pennsylvania 63, Delaware 6, Maryland 19, Virginia 4, North Carolina 12, South Carolina 21, Ohio 2, Kentucky 1, Tennessee 2, Alabama 2, Indiana 2, Michigan 1.

11. That while the Diocese of New York has given $176,000 to sustain it, beside the gift of Land by Professor Moore, valued at the time at $20,000, all the rest of the Dioceses in the United States, twenty-six in number, have given but $67,000.

12. That the Seminary has radical defects in its organization, arising from its *general* character, which cannot be remedied—a principal one is, that it has not, and is not capable of having a Head.

13. That it does not command the patronage of the "Church in the United States as to *means* or *students*. For 1847, *three* Dioceses, viz. New York, Connecticut, and Western New York, send thirty-five students. *Twelve* Dioceses send 24 students, and *twelve* Dioceses, viz. Maine, Vermont, Virginia, Georgia, Ohio, Illinois, Missouri, Florida, Tennessee, Kentucky, Louisiana, and Mississippi, send *no* students.

14. That it educates but one third of the Candidates for Orders in the United States; its average number of students has been 22. Its highest number any one year, 90, in 1836. Its present number, 61, is but little over one-fourth of the number of Candidates for Orders in the United States, which is 225.

15. That it cannot fairly be regarded as a bond of union to the Church, when ten Dioceses give it nothing—eight Dioceses have never sent a student to its halls, and five Dioceses have local Theological Seminaries of their own, either in existence or in prospect.

16. That the expansion of the Church in the United States, and the numerous Diocesan and Local Seminaries, must of necessity present its ever becoming a General Institution, such as all the Church can use, and such as was contemplated in the following resolution for its establishment in 1817—

"*Resolved*, That it is expedient to establish, for the better education of the Candidates for Holy Orders in this Church, a General Theological Seminary which *may have the united support of the whole Church in these United States*, and be under the superintendence and control of the General Convention."

17. That its necessities and want of full patronage, are compelling it to live upon its capital, which must ultimately be swallowed up by its annual expenses.

18. That the Dioceses practically refuse to collect funds for its support, the whole Church in the United States last year raising for it $132 79 for current expenses, and for fitting up a Chapel $420—all of which came from three Dioceses,—Pennsylvania $470, from New York $61 79, and from Western New York $21.[†]

19. That any attempt to raise money in its behalf, as to founding professorships, and to meeting current annual expenses, shows will be in vain.

20. That any attempts of Trustees of Dioceses which give no money and send no students, to control the Seminary will inevitably and uniformly produce conflict and difficulty in the Board.

21. That as a Diocesan Seminary it can be more efficiently governed and regulated than in its present form, and without compromitting the whole Church in the United States by its government or its teaching, its actual merits as a Seminary, and no exterior authority, being the ground of its claim for patronage to other Dioceses.

22. That the charge of Romanism brought against it, though disproved by facts, and printed questions and answers, has left a stigma which will make it in its present form, an object of suspicion and distrust for years, throughout the Church.

23. That the great cause of Theological Education in the Church, can be as efficiently and economically promoted by a Diocesan as by a General Seminary, and that without the annual conflicts which the existing Institution will retail upon the Church—changing her character from being quiet and peaceable, to being belligerent, excited and contentious.

24. That a favorable period has arrived to consider the expediency of dissolving it, when the General Contion has the whole subject of its organization in the hands of a Committee.

25. That the distribution of the funds will furnish but little difficulty, when, as I understand, the landed estate in New York was originally given to the Diocesan Theological Society for a Diocesan Seminary, and must, by the terms of the gift go to the Diocese of New York—that the scholarship funds belong to the Dioceses which founded them—that the donors like to direct the application of the funds, and that the balance of the pecuniary capital is less than $25,000 of the Sherrod Legacy, which came from New York, and of course must go to it, if the proposition be adopted. The total loss of all its funds in possession or prospect would be a cheap sacrifice to secure the peace, prosperity and harmony of the Church.

26. That as the General Convention is the creature of the Diocese, which existed before it was called into existence, while great care should be taken to keep it within the constitution that was given it, as many causes of collision should be removed as possible, and this Seminary among them, and the best interests of *all* the Dioceses be the polar star of its legislation and action.

27. And finally, that the Diocese of New York is not likely to attain to peace, harmony, and prosperity, so long as she is to be made the seat of war about the students, the support, the teaching, the professors, and the influence of the General Seminary, under the patronage of the General Convention.

In the view of all these facts and considerations, I trust that the Board will concur in the expediency of asking the General Convention to *consider* the propriety of dissolving the General Theological Seminary as a General Institution of the Church, and of thus leaving the education of Candidates for Holy Orders to the respective Dioceses.

Earnestly imploring God's blessing on this movement, I remain

Your friend and brother,
W. H. DeLancey.

---

[*] See "Missionary" for February.

[†] Proceedings of Board in 1846, p. 475.

DOMESTIC INTELLIGENCE.

CONFIRMATIONS AND OTHER SERVICES BY BISHOP DE LANCEY IN THE DIOCESE OF NEW YORK.

June 4th. Consecrated Calvary Church, New York, preached and administered the holy communion.

June 6. In St. Luke's Church, Cattskill, preached twice and confirmed *thirty-one* persons.

June 10. In St. George's Church, Schenectady, preached and confirmed *eight* persons.

June 10. In the afternoon in St. Paul's Church, Charlton, preached and confirmed *eight* persons.

June 11. In Christ Church, Balston Spa, admitted Mr. Theodore Babcock to the holy order of Deacons, and the Rev. George J. Geer to the holy order of priests, preached and administered the holy communion; and in the evening, confirmed *seventeen* persons.

June 11. In Bethesda Church, Saratoga Springs, preached and confirmed *five* persons.

June 12. In Church of the Messiah, Glens Falls, preached and confirmed *six* persons.

June 12. In the afternoon, preached in the Court House at Sandy Hill.

Connecticut.—*Convention.*—A number of the clergy and lay-delegates composing this body assembled in Christ Church, Hartford, Tuesday, June 8th, at 4 o'clock, P. M. The Bishop having taken the chair, the lists of both orders were read, and a quorum of each having answered to their names, the Convention was pronounced to be duly organized. Adjourned till the next day at 9, A. M.

Wednesday. Morning prayer was said by the Rev. Samuel Cooke, the Rev. W. B. Ashley reading the lessons, and the Rev. F. J. Goodwin preaching the sermon. The Bishop celebrated the Eucharist, assisted by Drs. Burgess and Mead, and Mr. Goodwin. The Rev. C. R. Fisher and William Long were ordained priests, being presented by Dr. Burgess and F. Miller, jr. On organizing the Convention, the Rev. W. Payne was re-elected Secretary, and the Rev. W. B. Ashley appointed Assistant. The appointment of the usual standing committees, the adoption of Rules of Order, and the delivery of the Bishop's address occupied the rest of the morning session.

The Convention re-assembled at 2 1-2 o'clock, P. M. The following were elected the standing committee for the ensuing year, Drs. Burgess, Croswell, Jarvis and Mead, and the Rev. R. A. Hallam. The following delegates to the General Convention were chosen: clerical deputies, Drs. Burgess, Croswell, Jarvis and Mead; lay, Hon. Samuel Church, S. Ferry, Esq., Hon. S. H. Huntington, and Nathan Smith, Esq. Grace Church, Broad Brook, Calvary Church, Stonington, and the Church of the Resurrection, Southbury, were admitted into union with the Convention. Dr. Jarvis, as Secretary of the standing committee, read a report of its proceedings the past year. Dr. Burgess, chairman of a committee appointed last year on Common Schools and Parochial Education, read a report. Adjourned till 8, A. M., Thursday.

[The record in The Calendar breaks off here. It will be resumed in our columns next week.]

Western New York.—*Episcopal Acts.*—May 31, in St. Luke's Church, Rochester, confirmed 17; June 1, in Trinity Church, Geneva, 8.

On Tuesday, the 8th, St. Thomas's Church, Hamilton, was consecrated to the service of Almighty God by Bishop DeLancey. The request to consecrate was read by the Rev. Mr. Goodale, of Norwich, and the sentence of consecration by the Rev. Mr. Beach, of Butternuts. Morning prayer was read by the Rev. Mr. Stone, of Oxford, and the lessons by the Rev. Dr. Proal, of Utica. The Rev. W. M. Weber, M. D., read the epistle and gospel. The Bishop preached. The other clergymen present were the Rev. Messrs. Hull, Pise, Wilson, Appleton, Paddock, and Matson.—*Gospel Messenger.*

New Jersey.—*Convention.*—The Banner of the Cross quotes the following from The West Jerseyman, a Camden paper.

"The 64th Convention of the Protestant Episcopal Church of the Diocese of New Jersey, was held at St. Mary's Church, Burlington, on Wednesday and Thursday of last week, Bishop Doane presiding. There was a full attendance of both clergy and laity; among the latter of whom we noticed the Governor of the State, Senator Miller, and Judge Duer. The morning of the first day was occupied in the usual religious exercises, and a sermon from the Bishop on the Duties of Christian Charity, in his accustomed eloquent and able style. After which the Convention was organized and proceeded to business. The afternoon session was principally occupied by the Bishop in his Annual Address on the state of the Church, and the discharge of his Episcopal duties during the past year. In the evening divine service was again performed, and a sermon preached by Rev. Mr. Putnam. At the close of these exercises the whole body proceeded to the hospitable mansion of the Bishop, and participated in an elegant entertainment, the enjoyment of which we are told was in no small degree enhanced by the presence and attention of his amiable and accomplished family.

The Convention met again on Thursday morning, at 9 o'clock, and continued in session till the close of the business at nearly 3, P. M. This session was exceedingly interesting. Several questions having been brought forward, which elicited an animated discussion on the part of both clergy and laity, and the direction and management of which served to develope the consummate fitness of the Bishop for his high and responsible station. The review of the state of the Church in this Diocese for the past year, could not fail to afford an abiding gratification to all interested in this branch of the Lord's vineyard, and when taken in connection with what may be expected from those nurseries of the Church, St. Mary's Hall and Burlington College, every Episcopalian may form some estimate of the eminent labors of the indefatigable Diocesan."

Delaware.—*Convention.*—The Annual Convention of the Diocese of Delaware met in Georgetown, on Wednesday morning, May 26th. Morning prayer was read by the Rev. John A. Childs, assisted in the lessons by the Rev. Andrew F Freeman.

The Convention sermon was preached by the Rev. Thomas Billopp, of Immanuel Church, New Castle. Text Is. lx. 1.

The Bishop of the Diocese admitted the Rev. Jacob B. Smith to the holy order of priests. The candidate was presented by the Rev. John L. M'Kim, and the clergy present united in the imposition of hands.

Rev. Thos. Billopp was re-elected Secretary.

The standing committee consists of the following gentlemen:—

Of the Clergy.—Rev. Mr. Billopp, Rev. W. E. Franklin, Rev. Jno. A. Childs.

Of the Laity.—Wm. T. Read, Esq., Geo. B. Rodney, Esq.

The following Delegates to the General Convention were elected:

Rev. Walter E. Franklin, Rev. Thomas Billopp, Rev. Jno. L. M'Kim, Rev. Andrew F. Freeman. Wm. T. Read, Esq., Robt. Burton, Esq., Edmund Canby, Esq., Benjn. Gibbes, Esq.—*Banner of the Cross.*

Virginia.—*Ordination.*—Thursday, June 3d, in St. Paul's, Lynchburg, Bishop Meade admitted to Deacon's orders, in accordance with the provisions of Canon VI. of 1844, Mr. J. A. Wharton of Liberty, Bedford county, and to Priest's orders, the Rev. O. A. Kinsolving. The former was presented by the Rev. W. H. Kinckle, the latter by the Rev. Mr. Doughen. The sermon was preached by the Rector of the parish. This was the first instance in Virginia of an ordination under this canon.

Texas.—*Episcopal Acts.*—We learn from a private letter in The Southern Churchman, dated about the middle of May, that Bishop Freeman had visited Houston in that State, and consecrated a new church by the name of Christ Church. In the evening he held a confirmation —about 40 were confirmed.

Maryland.—*Ordination.*—In Mt. Calvary Church, Baltimore, on Trinity Sunday, Mr. John Thompson was ordained to the Diaconate, and the Rev. Messrs. J. J. Nicholson and Cyrus Waters to the Priesthood. Morning Prayer was said by the Rev. Mr. Lewin and Mr. Crosdale. The Bishop preached and celebrated the Eucharist. The candidate for the Diaconate was presented by Mr. Owens, and those for Priest's orders by Mr. Goldsborough. Clergy present besides the above named, Dr. Mason, and Messrs. Abercrombie, Aisquith, Buck, H. D Buel, Gordon, Miller, Sweet, Tracy, Trader, Williams and Young.

Convention.—The clergy and lay-delegates to this body met in St. Paul's Church, Baltimore, May 26th, at 9 A.M. Morning Prayer by Messrs. Van Deuser and Miller, sermon by Mr. Payne, and celebration of the Eucharist by the Bishop. On organizing, Dr. H. Colburn was chosen Secretary, and the Rev. Mr. Baker appointed assistant. The Bishop's address, the appointment of standing and other committees, the presentation of petitions for organizing new parishes and other miscellaneous matters formed the first day's business. The next day morning prayer was said at 6 A. M. At 8 the Eucharist was celebrated, and at 9 the Convention was opened. The names of 99 clergymen and 74 lay-delegates entitled to seats were reported. The report of the committee appointed at the last Convention to revise the canons was taken up, and the canons discussed separately. An amendment to the first was laid on the table, and the canon itself passed. So were the 2d, 3d, and 4th, and without debate. A long discussion arose on the 5th, "of offences for which a clergyman may be brought to trial," but it was passed;—Ayes, clergy 56, laity 48; noes, clergy 18, laity 15. The 6th and 7th were next passed, after which an adjournment was carried. In the afternoon session canon 8th was, after debate, laid on the table at Judge Chambers's motion, the 6th reconsidered, and both of them referred to a special committee to report others in their place. No instructions were given the committee, and the Bishop appointed the Rev. Messrs. Nelson, Sweet, and Williams, Judge Chambers and H. D. Evans, Esq. After which the Convention adjourned.

Friday. Morning prayer was said at 6, A. M. by Mr. Stanley, Mr. Williams reading the lessons. The Bishop celebrated the Eucharist at 8, and the Convention met at 9. The following clergymen were elected as members of the Standing Committee, Drs. Spencer and Wyatt, Messrs. Atkinson, Crosdale, R. W. Goldsborough, Owens and Pinkney. The delegates to the General Convention chosen were Drs. Mason and Wyatt, the Rev. Messrs. Atkinson and Wiley, Judge Chambers, Judge Magruder, S. J. Donaldson, Esq., and Dr. Williams. Canons 16, 17 and 18 as proposed were carried. A long debate was provoked by the 19th, which provided that care should be taken by every minister whom he should admit to the communion. The canon was finally laid on the table. The 20th, "excluding from communion and sponsorship in baptism notorious transgressors of the discipline of the Church," was discussed till the end of the morning session.

4 o'clock, P. M. Canon 20, and the others to the 29th were passed. Canon 8th, relating to ecclesiastical trials, was passed, also the 6th and 9th. Much debating ensued when the 10th came up, which forbad any but the diocesan clergy being present at the trials. Dr. Johns, Mr. Gassaway, and Mr. Pendleton were in favor of public trials. Mr. Atkinson and H. D. Evans, Esq., took the opposite side. Adjourned.

8 o'clock, P. M. Judge Chambers argued against public trials, and the canon was finally passed with an amendment of Mr. Atkinson's, providing for the admission of such friends of the accused as should seem proper to the Court. Adjourned.

Saturday. Morning prayer at 6, by Mr. Brand and Mr. Lewin; the Eucharist at 8 as before. A canon was introduced by the committee on the Bishop's address, stating the Bishop's right on visitations to direct the services in any parish, and making it an offence punishable by not more than 6 months' suspension for any clergyman to resist that right. In the long debate which ensued, Messrs. Pyne, Gassaway, Miller, Buel, Peterkin and Morsell of the clergy, and Judge Chambers and S. J. Donaldson, Esq., of the laity, took principal parts. An arrangement of such a nature was arrived at by the two parties during the day as to render any further action on the canon unnecessary. It was in effect that the Bishop should continue his present mode of appointing services, and the clergy would acquiesce tacitly without the question of right being raised on either side, so that those who denied the right would view it as an act of courtesy merely. Adjourned.

4 o'clock, P. M. A canon for enforcing the payment of salaries was introduced, but finally laid over till the next Convention. Leave to organize was granted to 8 new parishes, among them to Christ Church, Hagerstown, to which measure Mr. Lyman signified his entire assent. The Bishop appointed the permanent court for trials, under canon 8. Rev Messrs. Henry Brown, Harrison, Keach, Marbury, Reese, Williams, and Wyatt. After prayers, the Gloria in Excelsis and the Benediction, the Convention separated.

In his address the Bishop reports, that in his visitations he has officiated in 109 churches, chapels and other places, has confirmed 581, baptized 40, celebrated the Eucharist 85 times, said morning or evening prayer 55 times, preached 161 times, and delivered addresses on 83 other occasions, consecrated 3 churches, laid 1 corner-stone, instituted 3 rectors, and ordained 13, 5 priests and 8 deacons. The whole number of the clergy belonging to the diocese is 117, of candidates for orders, 19.

Kentucky.—*Convention.*—The Episcopal Recorder has been favored by a correspondent with an account of the meeting of this body. The opening service was held in Christ Church, Louisville, on the 13th ult., when the sermon was preached by the Rev. Mr. Moore of St. Peter's Church, Paris, and the Eucharist celebrated by the Bishop. The Rev. Mr. Berkley was elected Secretary, and the Rev. N. N. Cowgill assistant. "Religious services were held daily in the different churches; on Friday morning the Bishop delivered a charge 'on the Sacramental theory and Evangelical principle,' which of course you will see in due time."

Illinois.—*Ordination.*—May 2d, in Jubilee College, by Bishop Chase, G. P. Cornings, and J. Bentley, to the diaconate. Morning prayer was said by the Rev. D. Chase, and the candidates were presented by the Rev. S. Chase. The Bishop preached on the occasion.

The Rev. Wm F. Walker, to change his relation to Diocesan ecclesiastical authority, for reasons which are here pretty generally understood and appreciated, having resigned the Rectorship of Trinity Church in this city, has become transferred to the jurisdiction of the Diocese of Michigan.

We are informed that Mr. Walker has no definite views with respect to a settlement, whether in that Diocese or elsewhere. Our cordial wish is, that he may "have a goodly heritage," that "the lines" may "fall unto him in pleasant places."—*Chicago Journal*

Mississippi.—The Standing Committee, April 27, recommended Mr. John Rowland, a Professor in Jefferson College, Washington, Miss., as a candidate for orders.

Married.

On Wednesday, the 9th inst., in St. George's Church, Newburgh, by the Rev. John Brown, D.D., George W. Kerr, Esq., to Margaret T. L., daughter of the Rev. Dr. Brown.

Notices.

BOARD OF MISSIONS.

The Twelfth Annual Meeting of the Board of Missions of the Protestant Episcopal Church, will be held in St. Bartholomew's Church, New York; the Session to commence on Wednesday, 23d of June, at 9 o'clock, A. M.

The Annual Sermon before the Board will be preached by the Rt. Rev. the Bishop of Massachusetts, on the same evening, in the Church of the Ascension, New York. Service to commence at 8 o'clock.

The Annual Missionary Meeting will take place on the evening of Thursday, 24th June, at 8 o'clock, in St. Ann's Church, Brooklyn.

A collection will be made on each occasion.

June 19, 1847.

GENERAL THEOLOGICAL SEMINARY.

In compliance with the statutes, notice is hereby given that the annual examination will be held at the Seminary, on Monday, Tuesday, and Wednesday, the 21st, 22d, and 23d inst., immediately after morning prayer. Divine service begins in the chapel at 9, A. M.

Samuel H. Turner,
June 19, 1847. Dean of the Faculty.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—An adjourned meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, (21st inst.,) at 8 o'clock.

Thos. P. Cummings, Rec. Sec.

June 19, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches*, are respectfully invited to attend.

ST. SIMON'S FREE GERMAN CHURCH.

Houston street, between Pitt and Ridge streets.
Rev. Thomas Cook, Minister.

Divine service is regularly held in the above church every Sunday morning at half-past 10, and half-past 7 in the evening.

Friends of the church acquainted with the German language are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9 A. M., and 2 P. M. The instruction is imparted in the English language. Teachers are very much needed.

June 5, 1847.

Information Wanted.—A letter recently received from England inquires respecting *the Rev. Patrick Sweeney*, formerly of Ireland, afterwards of Quebec, and more recently of the United States, whether he be living, and if so, where. His name does not appear in such recent lists of the clergy of the Church in this country as have been consulted. Any information respecting him sent to *the office of The Churchman, 12 John street, New York*, will be duly transmitted.

The other Church papers are respectfully requested to copy this notice.

New York, June 5, 1848.

SERVICES EOR THE DIOCESE OF NEW YORK.

Heving been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal Services in that Diocese, where they may be needed in Churches which have not been recently visited, I hereby give notice that I shall, God willing, visit the following named places in Schenectady, Saratoga, Washington, Rensselaer, and Albany counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the parishes already visited, as I can render in connexion with this arrangement, will be cheerfully given if requested.

Future notice will be given of further services in other counties.

Sunday,	"	20th,	" Harlem, St And'w's,	10 1-2 A.M
"	"	"	" Astoria,	3 P. M.
Monday	"	21st,	" Soldiers Mission Church, Gov's Island, confirm'n,	4 P. M.
Sunday,	"	27th,	" Calvary, N Y, ord'n,	10 1-2 A.M
"	"	"	" Float'g ch of Holy Com'r,	3 P.M.
Tuesday,	"	29th,	" Tuckahoe—conse'n,	10 A. M.
Thursday,	July,	1st,	" West Point, conse'n,	10 A. M.
Saturday,	"	3d,	" Stockport—conse'n,	10 A. M.
Sunday,	"	4th,	" Hudson,	10 A. M.
Tuesday,	"	27th,	" Morristown,	3 P. M.
Wednesday,	"	28th,	" Ogdensburgh,	3 P. M.
Thursday,	"	29th,	" Canton,	10 1-2 A. M.
"	"	"	" Potsdam,	3 P. M
Friday,	"	30th,	" Waddington,	10 A. M.
"	"	"	" Norfolk,	3 P. M.

☞ The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DeLancey,
Bishop of the Diocese of Western New York.
May 10th, 1847.

EMIGRANT STRANGER FREE CHURCH OF ST. GEORGE THE MARTYR,

No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of British Emigrants. Landing in this country, as strangers, they are often drawn entirely away from the fold of the Church of which they were members and attendants in their native land. They are not aware that the *American Church*, whose real principles and character they often hear misrepresented, is identically the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come: and, for want of this knowledge and proper spiritual guidance, they are sometimes led off from the care of the Church into strange pastures, and sometimes, even into the haunts of infidelity and vice.

The Services of this Church being those of the *Protestant Episcopal Church in the United States of America*, are intended to be available to all persons who desire to have the ministrations of God's Holy Word and blessed Sacraments. The seats are entirely free, open to the use of all who are willing to occupy them. Such families, therefore, whether English or American, as reside within the immediate vicinity, and are not in the habit of worshipping regularly elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, in the morning at half-past Ten o'clock, in the afternoon at half-past Three, and in the evening at half-past Seven. The Holy Communion is administered on the first Sunday in the month, and on all Festival-Sundays throughout the year.

The Sunday School commences at 9 o'clock in the morning, and parents are solicited to send their children.

Moses Marcus, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."
New York, May 22, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P.M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

☞ The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday school-room, in the rear of St. John's Chapel, New York, on Wednesday, the 23d day of June, at 6 o'clock, P. M.

J. M. Forbes, Secretary, pro. tem.

New York, May 22, 1847.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held at St. Thomas's Church in the city of New York, on Tuesday, the 22d day of June next, at 7, P. M.

The Annual Sermon will be preached the same evening.

Divine Service to commence at 8, P. M.

By order, &c.,
W. Walton, Rec. Sec'y.

New York, May 29, 1847.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

☞ The Rectorship of the Church of the Holy Martyrs has been transferred by the late incumbent, to the Rev. James Millett, who holds divine service at the Military Hall, Bowery, opposite Spring street, every Sunday morning and afternoon, at 10 1-2 and 3 1-2.

Contributions in aid of this church may be left with the Rector, at 70 East 19th street, near 4th Avenue, or at 76 Varick street.

A small communion cup and paten, a baptismal bowl, and the use of a seraphine, would be thankfully received —a surplice also would be highly desirable.

New York, May 29, 1847—tf

Washington and other Poems. By Cynthia Bullock, a graduate of the New York Institution for the Blind. For sale at this office. Price 50 cts.

New York, May 15, 1847—tf

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 8th June, the Treasurer has received the following contributions:

From Mrs Annie Baker, Paradise, Pa, 1; female missionary society of Christ ch, Savannah, Ga, half, 35 50; St Andrew's parish, S C, Rev J S Hanckel, per J K Sass, Esq, for missions in Ga, 20; a friend to domestic missions, Ithaca, N Y, 10; Calvary ch, N C, Tarbow, for the Jews, 15 25; Christ ch, Raleigh, N C, 40; St Mark's, New Canaan, Ct, 2 37; part collection in St Michael's ch, Bristol, R I, 55; Trinity ch, Brandford, Ct, at the county clerical meeting, half, 4 01; offerings, do, 4 28; Trinity ch, New Haven, 4 71; Trinity ch, Saco, Me, half, 13 25; received through the Rev Mr Balch, 22 71—being the proceeds of the work of eight little girls of Mrs Okill's school—from the weekly offerings of St Paul's ch, Sing Sing, N Y, 8 50; Bolivar, Tenn, 10; offerings of Christ ch, Hartford, Ct, per Rev G Burgess, D D, 68 65; a lady, half, 2; monthly coll, St Michael's ch, New York, 20. Total, 237 63.

Thomas N. Stanford, Treasurer,
New York, June 15, 1847. 139 Broadway.

Foreign Missions.—Since his report of June 8th, the Treasurer acknowledges the receipt of the following amounts:—

From St Paul's ch, Louisville, Ky, ladies of, annual contribution for support of a child, China, 25; a member of do, 5; Dr B, Ch of the Ascension, 25; St Michael's ch, Bristol, R I, monthly collection, 61 16; do, appeal, special Agent, 29 26; do, redemption of pledge to Constantinople, 80; do, rector, balance of pledge, 20; for do, Ch, for education of Rachel Maynard, Africa, 30—220 42; Miss Turner, N Y, 10; Christ ch, Dansville, Pa, 16; Female Missionary Society, Christ ch, Savannah, Ga, 35 50; part of offerings of Christ ch, do, 5; S school, St Paul's ch, Camden, N J, Africa, 10; Rev Dr Robertson, Fishkill Landing, annual contribution, for Constantinople, 25; a friend to missions, Gardiner, Me, for Constantinople, 100; St John's ch, Providence, R I, annual payment, support of Rev E W Syle, China, 900; through R W Barnwell, Esq, Beaufort, S C, for education, China, 400; Trinity ch, Brandford, Ct, county clerical meeting, half, 4 01; do, offerings, 1 35; Trinity ch, New Haven, Ct, 10 14; do, for Constantinople, 1 50; St John's parish, Waterbury, Ct, S school, for education of Thos C Brownell, Africa, 25; from the weekly offerings of St Paul's ch, Sing Sing, N Y, 5 57; Ladies' Chinese Society, Savannah, Ga, pledge of 5 ladies for education of 5 children, China, 125; do, of 4 children, education of 2 boys, do, 50; Richmond, Va, a poor communicant, for Constantinople, 20; Trinity ch, Saco, Me, for Constantinople, 5; foreign missions, 13 25—18 25; a lady, 2. Total, 2029 16.

J. Smyth Rogers, Treasurer,
281 Broadway.

For Building Church at Shanghai, China.—From Ladies' Chinese Society, Savannah, Ga, 170; a trifle for Bishop Boone's ch, 3.

New York, June 15, 184

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Grace ch, South Oyster Bay, Rev W A Curtis, 3 70; Christ ch, New York, Rev Thomas Lyell, D D, 7 64; John Ready, annual subscriber, 2; Rev Henry L Storrs, for Prayer Books sold, 1; Mrs Catharine Sprague, of Hudson, a life member, 25. Total amount, 39 34.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, June 15, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's chapel, Rev Wm Berrian, D D, 85 80; Christ ch, Tarrytown, Rev Wm Creighton, D D, 10 70; Christ church, Marlboro', Rev S Hawkesley, 1. Total amount, 97 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street

New York, June 15, 1847.

P. E. Society for Promoting Religion and Learning in the Diocese of New York.—The subscriber respectfully acknowledges the following contributions in aid of the Education fund of the Diocese:—

From Christ ch, Poughkeepsie, Rev H Wheaton, 20; Church of the Messiah, Glens Falls, Rev J A Spooner, 3; Zion ch, Sandy Hill, do, 2 50; St James's ch, Fort Edward, do, 2 50. Total, $28.

James F. DePeyster,
New York, 9th June, 1847. 129 Front street.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer of this Society has the pleasure to acknowledge the receipt of the following sums, viz:

For "Disposable Fund."—J M Catlin, Capt W H Wilson, H Rummell, D H Hoyt, A W Bradford, G P Titus, H G Nichols, Thos Messenger, Henry Messenger, Wm Van Hook, Geo S Parker, Miss M J Cooledge of Columbus, Ga, John Halsey, Thos Bull, jr, Mrs Pierrepont, Hosea Webster, Mrs S H Nichols, Mrs Capt Berry, Mrs Henry Chauncey, J W Winans, John T Adams, J S Carpender, T R Roach, Mrs Tibbatts, Doct Henry, W Woolsey Wright, F H Trowbridge, J W Hunter, Thos Bull, senr, Mrs Isaac Gibson, Miss Margaret Duffie, Mrs Henry Owen, John Frink, each 2. For annual subscriptions, 66; B E Strange, 5; Frederick Tinsen, 2 year's subscriptions, 4; S Verplanck, 2 year's subscription, 4; R W Martin, 1; Jas Swords, annual 5; "E W L," 5; 3 annual subscriptions, through John Wright, 6; John Wright, 5 38; C L Dennington, 10; Mr and Mrs Huntington, annual subscription, 4; a lady, through Floyd Smith. Esq, 3; member of committee of ways and means, 10; cash, 10; Eleazer Porter, 3; F H Trowbridge, 3; "A," annual, through T N Stanford, 2; Mrs W C Talmadge, annual, 2 50; Sunday school of the Church of the Epiphany, 5; collection in the boxes at the Chapel of our Saviour, for the mission, 6 19; for books, 9 21; collection in the boxes at the Chapel of the Holy Comforter, for the mission, 10 42; from estate of late J R Van Rensalaer, through Hon Hamilton Fish, 50; St Peter's ch, N Y, Rev Hugh Smith, D D, 16 36; Trinity ch, N Y, 6 month's stipend for missionaries, 250. Total, 496 06.

Permanent Fund for building Chapel on the North River:

Collection at Ch of Ascension on Anniversary Eve, 11th of April, 1847, cash, 134 79; Prosper M Wetmore, 15; Hugh N Camp, 20; C W Van Ness, 15; J M Davies, 2; Wm Barton, 2; Wm H Weston, 2; Mrs J Davenport, 2; Mrs H'y Fisher, 2; Townsend Underhill, 2: R H Cleland 1—197 79; St Stephen's ch, N Y, through I Freyer, 38 62; All Saints' ch, N Y, part of monthly offerings for May, 28; Wm Nelson, 5; cash, 5; John P Stagg, 5, John H Williams, 5; Sandford Brown, 5; Wm Nelson, 5; annual, John Neilson, jr, M.D, 2; Wm N Seymour, 10; Jasper W Hughes, 2; Wm Marshall, 5; Nathan Starr, 2; Chas Congdon, 5; Francis Smith, 2. Total, $322 41;

J. Davenport, Treasurer,
N. Y., 12th June, 1847. No. 10 Platt street.

Advertisements.

HOLY COMMUNION.

OFFICIUM EUCHARISTICUM, a preparatory office for the Holy Communion, with suitable Prayers at the administration thereof, by William Berrian, D. D., Rector of Trinity Church, New York.

Just published and for sale by
STANFORD & SWORDS,
June 19. 139 Broadway.

THE History of the Church of England to the Revolution of 1688, by the Bishop of Sodor and Man.

A standard edition of a standard work, and one that no theologian of whatever denomination, can well spare from the shelves of his library. Dr. Short, the author, has devoted much time, and bestowed an abundance of his fine intellectual discrimination and accuracy upon this admirable work.

Just published by
STANFORD & SWORDS,
June 19. 139 Broadway.

DR. MUHLENBERG'S TRACTS ON THE CHURCH SERVICE.

Pastoral Tracts. No. 3. Morning Prayer Restored: or, The Reasons for the Division of the Services on Sunday morning, as practised at the Church of the Holy Communion. Just published and for sale by
STANFORD & SWORDS,
June 19. 139 Broadway.

CHEAP ENGLISH BOOKS,

Just received from London, and for sale by Stanford & Swords, 139 Broadway.

HIEROLOGUS, or the Church Tourist, by the Rev. J. M. Neale, $1.

Lay Baptism invalid, to which is added Dissenters' Baptism null and void, by Bp. Lawrence, new edition, edited by Scott, $1.

Cosin on Popish Transubstantiation, a new edition, edited, with Memoir, &c., by Dr. Brewer, 1 50.

Robinson's Scripture Characters, Pickering's edition, 4 vols. 12mo., 3 00.

Letters on the Writings of the Fathers, by Misopapisticus, 1 00

A History of Popery, an important work at this juncture, 8vo. 2 00.

Foster's Gospel Narrative, Royal 8vo, splendid copy, 3 50.

Spark's Plain Sermons for a Country Congregation, 1 00.

Mant's Happiness of the Blessed, 1 00.

The Martyr of Carthage, by Wilson, Burns, 1 00.

The Days of Laud and the Commonwealth, by Courtenay Newton, 1 50.

The Christian's Armor against Infidelity, 75 cts.

Boyle's Lecture Sermons, 4 vols., 4 50.

Also, in addition, a large number of English works at greatly reduced prices. June 19

NEW TEXT BOOKS,

FOR Schools and Colleges. Published by D. Appleton & CO., 200 Broadway.

Arnold's Second Latin Book. 12mo. 50 cts.

Arnold's Second Latin Book and Practical Grammar, 12mo. 50 cts; or 2 vols. bound in one. 75 cts.

Arnold's Latin Prose Composition. 12mo. $1.

Arnold's First Greek Book. 62 cts.

Arnold's Greek Prose Composition. 12mo. 75 cts.

Arnold's Cornelius Nepos. with Notes. 12mo. 62 cts.

* * Others of Arnold's Classical Series in preparation.

Collett's Dramatic French Reader. 12mo. 50 cts.

Adler's New German Reader, adapted to Ollendorff's Grammar, 12mo. $1.

De Fiva's Flementary French Reader. 12mo. 50 cts.

Forresti's Italian Reader 12mo. $1.

Graham's English Synonyms, edited by Professor Reid. 12mo. $1.

Gesenius's Hebrew Grammar, by Rodiger, edited by Prof Conant, 8vo. best edition. $2.

Guizot's History of Civilization, with Notes, by Prof. Henry. 12mo. $1.

Taylor's Manuel of Modern and Ancient History, edited by Prof. Henry, 8vo. with questions, 2 50.

Taylor's Ancient History, separate. 1 25.

Taylor's Modern History, separate. 4 50.

* * This work is fast superseding all other compends of History. Several colleges and large schools have adopted it.

D. A. & Co. have in preparation several valuable Educational Works. June 19.

POETRY.

LUX ALMA JESU.

He shall be as the light of the morning when the sun ariseth, even a morning without clouds."—2d Samuel xxiii. 4.

I am the bright and morning star.—Rev. xxii. 16.

There shall come a star out of Jacob.—Numbers xxiv. 17.

Light of the lone and anxious heart!
When pleasures fly and joys depart;
When trembling in the dreary shade,
I sigh for peace and friendly aid;
O shed o'er me thy sacred ray,
And cheer the pilgrim on his way.

Light of the heart! when love and truth,
That bless, in fancy, dreams of youth,
Have passed on airy wing away,
And left but gloom for visions gay;
O then sweet "Star of Jacob," rise,
And shine through life's beclouded skies.

Light of the heart! if in the cell
Where earth's affections fondly dwell,
A lustre burn so brilliantly,
That I forget to gaze on Thee;
Dim Thou in love the rival fire,
And be Thyself the soul's desire.

Light of the heart! beside me shine,
In pleasure's hour, with hue divine;
Lest, lured by phantom light I stray
In sin's enchanting rosy way,
Where dazzling lamps unnumbered gleam,
Resplendent with their tempting beam.

Light of the heart! in sorrow's night,
When rest and mirth are put to flight,
When hope's neglected flame hath fled,
And all we love are false or dead;
O constant "Star of Jacob" rise,
And sweetly guide us to the skies.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXIII.

God's dealings with our race have, from the first, had reference to us as moral and responsible agents. He condescends to form plans of grace and mercy in our behalf, and requires of us a free and cordial co-operation. He places before us life and death, urging every motive, and affording every means, for our attaining to the former; but still, as a necessary part of our trial, leaving us exposed to the latter, and certain of its dread infliction, unless we duly choose and secure everlasting life.

The state of grace in which man is placed under the Gospel dispensation, whereby, notwithstanding his loss of original righteousness and perfection, he may be blessed, by God's mercy, with sanctification, and all its attendant joys, consolations, and privileges, here, and eternal salvation hereafter, is made a state of covenant, in which God vouchsafes to be One Party, pledging great and precious promises, on conditions to be performed by man, as the other party. No conditions by so frail and corrupt a being can indeed be meritorious. Therefore God the Son becomes the Mediator of this covenant, bringing His merits as the procuring cause of the acceptance of the conditions, and granting the benefit of those merits to all who truly and faithfully avail themselves of his scheme of mercy.

The performance of the conditions, owing to the inherent weakness of our nature, would be impossible, without the aid of superior strength. This the Third Person in the Trinity, God the Holy Ghost, graciously vouchsafes to extend. Man is thus enabled to give a right direction to his moral agency, and pursue the same, to his gradual increase in grace and holiness.

Thus, although God's dealings with us are a covenant, with Him for One Party, and man for the other, because He is pleased to have it so; yet do those dealings spring solely from His mere grace and mercy, being totally unconnected with claim or merit on our part. If He requires of us conditions in order to our enjoying His blessings, it is because He gives us ability to perform those conditions, and provides an all-sufficient means of their acceptance.

To this state of covenant-relationship to God, various names are applied in Scripture, indicative of its holiness, its graciousness, and the distinguished blessings and privileges to which it admits us. Its subjects are termed the *elect;* because elected or chosen, by that covenant, to the privilege of having justification and salvation pledged to them on the lenient and merciful conditions of the Gospel. They are denominated *saints,* or holy persons; because dedicated or consecrated to God, and thus called with a holy vocation, and admitted into that holy society the Church. They are *sons of God;* because adopted into His family or household, for whose members the mediation of Christ procures the privilege of looking upon God as their reconciled Father. They are *members of Christ;* that is, of His body the Church, of which He is the Head. They are *heirs of heaven;* because heaven is held out to them, on the conditions of the covenant, as theirs, the country to which they truly belong, a glorious possession, into which they have the offer of being placed, a happy home when they shall have finished the probationary pilgrimage of this mortal life, an inheritance to which a sure title is imparted to them, if they refuse it not.

It has pleased God to retain in the Christian Church, the principle which He established with Abraham, and continued in the Jewish dispensation, of admitting men to this holy and highly privileged covenant-state by an outward and visible sign and means. This, formerly circumcision, is now baptism. When Christ gave His apostles the solemn commission to spread His religion throughout the world, He commanded that men should be made His disciples, and thus received into His Church, with all its covenant-privileges, by being baptized in the name of the Father, and of the Son, and of the Holy Ghost. In repeated instances this act is represented as the means of obtaining remission of sins, and all the consequent blessings of the Gospel of reconciliation. Baptism into Christ St. Paul represents, in Galatians iii. 27, as putting on Christ; that is, making the required profession of His religion, being received into the membership of His Church, with a title to all the privileges of the Gospel, and assuming the responsibility of discharging its duties.

In the same connection, St. Paul says, "Ye are all the children of God by faith in Christ Jesus." This is said, without discrimination, to the members of those "Churches of Galatia" to which the epistle is written. In another part of the same epistle he addresses to them this far different language:—"O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" "I am afraid of you, lest I have bestowed upon you labor in vain." And yet of the persons of whom he thus speaks, he says, as above, "Ye are all the children of God by faith in Christ Jesus." Surely of those who had been bewitched to depart from the truth, and upon whom he had reason to fear that he had bestowed labor in vain, it could not be said that they were the children of God by faith in Christ Jesus, in that sense of the word faith whereby it indicates the Christian virtue thus usually denominated, which supposes an enlightened, practical, and consistent adoption in heart and life of the principles and precepts of the Gospel. There are other passages in this chapter in which the word faith is evidently used in a different sense. "Before faith came, we were kept under the law." The law was our schoolmaster to bring us to Christ; but after that faith is come, we are no longer under a schoolmaster. In these passages *the law* and *faith* are placed in contrast with each other. Faith is represented as coming after the law had ceased. As, then, by the law, is undoubtedly meant the Mosaic dispensation, faith must mean the Christian dispensation; for which the law, or the Mosaic dispensation, was a schoolmaster or preparer. Although, therefore, the religious and moral character of these Galatians was such as to warrant the above quoted strong terms of rebuke, and they had thus widely departed from the principles and spirit of the Gospel, and ungratefully neglected and despised their Christian privileges, even to such a degree as to warrant the apostles's fears that all his labors in their behalf would be in vain; yet they were still, he reminds them, the children of God—disobedient, rebellious, and ungrateful children, indeed, but still the children of God, by that Gospel dispensation, to the privileges of which they had been admitted.

This view of the subject is strengthened by the continuation of the apostles's argument in the next verse—"for as many of you as have been baptized into Christ have put on Christ." They had thus been made members of His Church, and become connected with His religion, that is, with faith, or the Gospel dispensation, adopted it as theirs, assumed its obligations, and been admitted to its privileges. They were therefore Christ's, and through Him the children of God by adoption.

Even then of these faithless and disobedient Galatians, it was true that they were parties to that holy covenant wherein God is pleased to promise and pledge great and precious blessings on conditions for which He gives the needful direction and aid. By virtue of the promises made and pledges given in that covenant, justification here, and salvation hereafter, were theirs, if they would accept them. Holy then was their calling; holy that society, the Church, into which they had been admitted; holy the obligations and responsibilities thus resting upon them; holy the character and life to which they were thereby pledged; holy the sacred services and duties bounden upon them, as offerings of gratitude to God, and means of advancement in faith and piety; and holy and sufficient the spiritual influences provided for their direction and aid. Truly, then, they were the elect of God, chosen to high and holy privileges, and connected with Him as objects of His covenanted grace and mercy, and as thus specially bound to faithful devotion to His service.

Thus too is every one to be regarded, who by baptism, has put on Christ. The privileges and obligations of God's holy covenant are upon him. He is invested with the character of Christian, which he cannot disgrace or tarnish, without violating a sacred pledge, and consequently without aggravated guilt, and exposure to proportioned severity of punishment. He is a child of God; and his must be either the blessings promised to a faithful, obedient, and loving child, or an incensed Father's awful malediction for filial disaffection, ingratitude, and disobedience. He is a member of Christ—of His body the Church; and must either contribute, in his life and character, and by his prayers, charities, and services, to the interests of that Church, its unity, purity, and efficiency, and to answer the object of Christ in giving Himself for it, and pouring His Holy Spirit upon it—that He may present it a glorious Church, not having spot, or wrinkle, or any such thing, and purify unto Himself a peculiar people, zealous of good works, holy in person, as well as in their corporate character and privileges; or must bear the heavy guilt, and tremendous punishment, of disgracing and injuring that Church, casting from him its blessings, and giving up his perjured heart, withdrawn from the plighted service of God, to that of His enemies, who were renounced in baptism, the world, the flesh, and the devil. He is an inheritor of the kingdom of heaven: but his being ultimately put in possession of that inheritance depends on his cordially and faithfully acquiescing in the required conditions.

Thus in His merciful plan of rescuing our race from the degradation and hopelessness into which it was cast by the loss of its primeval rectitude and perfection, God is pleased to place before us the means of grace and salvation, and endue us with ability to use them with success. He receives us into a covenant with Himself, which includes promises and pledges on His part, and correspondent obligations and responsibilities on ours. And nowhere in the Gospel are its promises made otherwise than as coupled with its conditions. The blessings and privileges of the Christian covenant, as set forth in Scripture, are so far general as that all have the free offer of them, and ability given to accept the offer; and so far limited and particular, as that they will be secured to none but those who faithfully seek them in the appointed way.

This evangelical view of the grace of God in Jesus Christ, should repress their presumption who would too freely, and without due regard to the conditions, apply the promises to themselves, or hold them out to others. It should minister encouragement and hope to all who are humbly striving, on Gospel principles, and in the Gospel mode, to approve themselves unto their Maker. The meek, timid, and self-suspicious, should be comforted and cheered by the certainty which it reveals of the promises and pledges of their covenant-God.

It is, then, in her wonted conformity to inspired truth, that the Church, in her catechetical instruction of her young members, makes their baptism the point whence she proceeds in her holy teaching. She would lead them to live to that God whose they are by a special covenant, and whom, therefore, they are bound to serve; and because they are His, and because they are thus bound. She would take them as Christ's redeemed, and as members of His Church, and instruct them how to maintain consistently the character thus given them, and secure the spiritual and eternal blessings thus made theirs.

Agreeably to this sacred teaching of God's word and His Church, we should always keep our baptismal character, privileges, and obligations, in mind, as incentives, encouragements, and warnings, to fidelity in our Christian course. Our baptism, we should never forget, was far from being a light or unimportant matter, or one of mere form and figure. It was, as a deeply mysterious, so also a most solemn and momentous reality. It made us members of Christ's Church, or body, and therefore partakers of His Spirit; and thus stamped upon us a character—the character of Christian—which we must carry with us to our graves, and with which we must appear at the bar of our Great Judge; that it may there be seen whether we have adorned or disgraced it; whether our hearts and lives have been consistent with it, or whether we have been guilty of practically denying its claims, and chosen rather the service of the world, the flesh, and the devil.

All who have been baptized into Christ, are the children of God by the Gospel dispensation. If He then be their Father, where is His honor? Is it to be seen, and is it a matter of their own experience and consciousness, that they are always duly impressed with a sense of this near connexion with their God, and that they are therefore ever anxious to please, and fearful to offend Him? At all times, and in all places, do the choicest affections of their hearts turn to so merciful and affectionate a Parent, ever anxious to do, and willing to suffer, what He sees to be most for their good? Or does He see in them wayward and rebellious children, ungrateful for His mercies, unmindful of His love, unyielding under His salutary discipline, and regardless of His will and His commands?

As many as have been baptized into Christ, have put on Christ. They are His by a tie which they can never dissolve. For them He suffered. For them He died. For them He pours out His Spirit upon the Church, to renew and sanctify the hearts of His people, to strengthen them for His service, and lead and keep them in His truth. For them He has established, in the sacraments, services, and instructions of His Church, means whereby the influences of that Blessed Spirit may be enjoyed. For them He has provided, in all its fulness and preciousness, that religion of the Gospel, which gives peace, joy, and comfort in this world, and eternal glory in the world to come. For them He ever liveth to make intercession at God's right hand.

But that these great and glorious privileges may be enjoyed, the members of the Church must, besides their external covenant-relation to their God and Saviour, be spiritually united to Him by a true and living faith; and that faith must show its sincerity, life, and power, by bringing all their heart, all their mind, all their soul, and all their strength, into the love of Him, and obedience to His laws. Then, indeed, though their best services will be imperfect and unworthy, they will, in the fullest sense, put on Christ; have their imperfections and unworthiness covered by the infinite merit of His righteousness, and thus, seen through Him, be objects of the favorable regard, and the sparing and saving mercy, of their Heavenly Father. But if the conditions of the evangelical covenant are withholden, they will have put on Christ, but to their greater condemnation, and appropriate to themselves the Scripture's awful reference to those who crucify afresh the Lord who bought them, and put Him to an open shame, count the blood of the covenant wherewith they were sanctified an unholy thing, and do despite unto the Spirit of grace.

O, then, whensoever, and howsoever, the Christian is tempted, let him remember that he is Christ's, and as His will be called into judgment. When the world would allure him to that degree of attention to either its pursuits or pleasures which interferes with supreme devotion to God and his soul; when the sinful lusts of the flesh would turn him aside from the spirituality, purity, and temperance, of the Gospel; and when the devil, by any of his ten thousand stratagems, would draw him from his God; let him remember he is His by a solemn compact. The privileges and blessings of the Christian covenant must bring him, through holiness here, to everlasting happiness hereafter, or rise up in dreadful judgment against him. Its obligations must be faithfully discharged, or be so many witnesses to the justice of the awful condemnation that awaits the unfaithful.

And when Christ's faithful soldiers and servants find trials and difficulties in their Christian course, let them remember, for their comfort and encouragement, that they *are* His servants, whom He will never leave nor forsake. He has grace sufficient for them, and strength which will be made perfect in the successful issue that it will secure to the probation of even the feeblest of His sincere and faithful followers. His too is a love which never faileth, which has compassion on the infirmities of His people, and which graciously condescends to find its own satisfaction in bringing to Himself, in His celestial glory and happiness, those who returned His love with the fulness and sincerity of theirs.

B. T. O.

ÆSTHETICS AND RELIGION.

It is not our province, and we are thankful that it is not, to trouble ourselves with the politics of the day: Quadruple Alliances, and Annexations, and Royal Marriages, fall on our ears like the chattering of jays: the only protection which we advocate is that of Christian Art; our only free-trade is the free-trade of the Christian Art of various lands. Least of all do we wish to meddle with those many scandalous stories, of which we are sorry to say society is so fond. Still, however, one event has lately happened in the great world of a scandalous nature indeed, but one so notorious that to mention it is no breach either of charity or of propriety, which will afford us a topic for some remarks which may not be altogether useless.

If there is one thing more than another for which we have a perfect loathing, it is that most disgusting of all unrealities which attempts to make things external and earthly the substitute for what is internal and heavenly,—which considers fine churches and complex services a sufficient compensation for general laxity of morals, and insufficient pastoral care, the formalism of lip-worship an atonement for deadness of hearts and unrestrained luxurious living. Such a loathing as this is, whatsoever gainsayers may assert, not merely compatible with, but, if rightly weighed the legitimate consequence of that care for the solemnities of outward worship, which it is our office to enforce. Rendering unto Cæsar what is Cæsar's, is the inevitable result of rendering unto God what is God's. But without the latter the former never can take place; Cæsar's portion is disregarded, or temporal rulers obtain more than their due allotment, and our so-called loyalty, in truth, is mere subservient sycophancy. But we are wandering from our point, which is to indicate the pole-wide difference between the due cultivation of Ecclesiology and that fatal error of substituting the type in place of the reality which it symbolises; and in proof of our detestation of this heresy, to raise our voice in reprehension of one of the greatest public violations of morality which modern times can well afford,—a violation which proves how little connection there is of necessity between æsthetics and religion.

Were any one called upon to name, we will not say the sovereign, but the individual, to whom more than to any other the Ecclesiological movement was indebted, he would probably name the King of Bavaria. When a stranger heard of all that that monarch had done for Christian art,—the sumptuous churches with which he had adorned his capital, his costly gifts to those of other cities, the vast collection of Christian paintings which he had formed, the school of Christian artists which his liberality had fostered, he would most naturally picture the king another S. Edward or S. Louis; he would fain dwell upon his palace as the model of royal virtue to all his realm, he would love to regard the holy monarch at his private devotions, or the more solemn religious offices of a Catholic Court, setting a bright example to a religious nobility. Such, from all we had heard from various quarters, was not, we honestly confess, our own opinion of his Majesty, but still we can well imagine such an impression existing.

What is the picture, however, which the journals of Europe for the last few weeks have been giving us of the private life of this sovereign now, be it remembered, advanced in years, and the father of a grown-up family? He has been perpetuating a complete domestic revolution, by compelling his ministers in a period of political calm to resign, inflaming the popular mind of Munich, weakening his subjects' respect for royalty, shaking the foundations of his throne; and for what? What the worthy cause of so great a commotion? Mad love for a wandering prostitute, in whose favor he has broken alike the dictates of state-prudence and all the laws of morality.

Monarchs are like beacon-lights. As their virtues are most powerful incentives to those beneath them,—living sermons, eloquent to all,—so their vices should be warning voices, deep and terrible admonitory oracles.

> Sedet æternumque sedebit
> Infelix Theseus, Phlegyasque miserrimus omnes
> Admonet, et, magna testatur voce per umbras;
> Discite justitiam moniti, et non temnere Divos.

Those who run the risk of substituting form for spirit, Christian art for Christian self-denial, the visible sanctuary for the Heavenly Jerusalem, should take timely warning from the history of Louis King of Bavaria.—*Ecclesiologist.*

Where we are assured, on sufficient grounds, that anything has been done by God, we are not to have our confidence overthrown by the inability of our short-sighted reason to justify His proceedings. "Canst thou draw out leviathan with a hook?"—*Hengstenberg.*

Advertisements.

Churchman Book and Job Office.

W. H. B. SMITH,

(Successor to H. M. Onderdonk,)

BOOK AND FANCY JOB PRINTER,

No. 11 Spruce street, New York.

BOOK PRINTING, AND BINDING, done with promptness, and in a style unsurpassed by any in the city of New York.

Checks, Drafts, Notes, Receipts, Bill-Heads, &c. Executed with neatness and dispatch.

☞ W. H. B. S. having replenished his office with new materials, is prepared to do anything in his line which may be wished. Patronage is most respectfully solicited March 20—tf

---

BOOKS

Suitable for Summer Reading.

Howett's Homes of the Poets, 2 Vols. 12mo.
Memoirs of the Queens of France, " "
Headley's Washington and his Generals, 2 vols. 12mo.
Omoo and Typee, by Melville, 4 vols. 12mo.
A year of Consolation, by Mrs. Butler, 2 vols. in one.
The Wycliflites, by Mrs. Mackay, 1 vol. 12mo.
A Voyage up the Amazon,
Two Lives and Aunt Kitty, by Miss McIntosh.
Margaret Perceval and Lancton Parsonage, by Sewell.
Sir Rowland Ashton, a very popular work.
All the light reading of the day.

—ALSO—

A good assortment of JUVENILE BOOKS.

T. J. CROWEN,
643 BROADWAY,
Corner of Bleecker St.

P. S.—T. J. C. has a good and fresh supply of *Stationery* and *Fancy Articles.* June 12—4t

---

LITERARY INTELLIGENCE.

Highly Important Works received by the H. Hudson, from London.

THE subscriber has just made large additions to his stock by the above arrival, purchased for him under the most favorable circumstances at auction. He invites all his literary friends, and more especially the Rev. clergy, to call and examine them. In price they will be found lower than the same books have brought at late public library sales in this city, and in general, fifty per cent less than they are sold by other booksellers. There is scarcely any department of Divinity or Theology, Scholastic or modern Philosophy, natural or exact Science, Classics, Belles Letters, History, Biography, general Literature, Law, Medicine, Illustrated Natural History, Numismatics, Botany, Mechanic Arts, and even Alchymy and Necromancy, in which he has not made large, most curious and recherche acquisitions. He openly invites all literary people, quid nuncs, Rabbies, Optmists, Men of Science, Linguists, Legists, Diplomatists, Astrologers and Antiquarians, to pay him a visit; assuring them that in his store is spread a rich literary and intellectual feast. There are still amongst black letter scholars many, who, though they will not publicly acknowledge the fact, are strong believers in Necromancy. He will delight all such by showing them the Astrological Manual of Roger Bacon, which he carried in his breeches pocket for forty years. Vide his life by the learned Montfaucon, quoted by Alban Butler, in his life of St. Thomas Aquinas.

Beni Israel, on whom he pronounces a baracha, will learn with pleasure, that he has considerably increased his stock of Rabbinical literature. Amongst other curiosities he can show them the first Hebrew Dictionary ever executed on printer's type. He is preparing a catalogue *raisonne* and descriptive, that will be ready about the middle of August, and which will be delivered to all who will be so good as to leave their address at his store

JOHN DOYLE, Cheap Ancient and Modern
Bookseller, 146 Nassau street, New York.

June 12.

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK,
10 John street,
Under the office of the Churchman.
[List of Publications continued.]

THE PRESENCE OF GOD IN HIS CHURCH—A Sermon preached in St. John's Church, Hartford, on Trinity Sunday, May 30 [being one of the Four Seasons] at the admission to the order of Priests of the Rev. A. Jackson, Professor in Trinity College, to which is prefixed the author's vindication of his Chronology from the aspersions of Professor Kingsley, in the April No. of the New Englander—by the Rev. Samuel Farmer Jarvis, D. D. L. L. D.—JUST PUBLISHED.

Also,

A Cheap Edition of *Jarvis' Sermons on Prophecy*—paper —at 25 cents.

Will be published next week,

The History of the Church in Narragansett, R. I.; by the Hon. William Updike—one royal 8vo. volume, with Engravings, price $2,50. June 12.

GENUINE LONDON EDITION.

This day is published, in large 8vo., Part 1, price $1,

The Works of Josephus.

AN entirely new translation, by Robert Traill, D. D., M R. I. A., &c. with notes and explanatory essays, by Isaac Taylor, of Ongar.

The work will be illustrated by above 100 Engravings of the scene of the History, with highly finished medalion heads of the personages mentioned by Josephus, from authentic sources.

The publication of this edition is designed to afford assistance to the bereaved families of the lamented Author, who, having devoted his fortune to the relief of the distresses of Ireland, finally fell a sacrifice to his exertions in the cause of mercy and Christian philanthropy.

GEORGE VIRTUE,
June 12—6t 26 John St New York.

INTERESTING NEW WORK.

Just Published,

FASCINATION:

Or the Philosophy of Charming.

ILLUSTRATING the Principles of Life, in connexion with Spirit and Matter By John B. Newman, M. D. 1 vol. 12mo., beautifully printed. Price only 40 cts.

Contents:

Preface. Chapter 1, Charming. 2. Discovery of Fascination. 3. Physiology. 4. Double Life of Man. 5. Spiritual States. 6. Stages in Dying. 7. Operation of Medicine. 8. Prevision. 9. Somnambulism. 10. History of Fascination. 11. Letter from the Rev. Dr. Beecher.

For sale by HENRY KERNOT,
up-town Bookstore, 633 Broadway,

Where can be seen a large assortment of all the newest books. June 12—2t

---

EDUCATION.

REV. R. TOWNSEND HUDDART

WILL receive THREE young men as private pupils, who will be considered in all respects as members of his immediate family. To those whose education has been neglected, and who are still desirous of improving themselves without being subject to the rules of school discipline, or to those who are anxious to obtain an extensive course of Classical, Mathematical, or English Instruction, without going through College, this presents an opportunity not frequently to be met with. Having relinquished his Boarding School since the 1st of May, Mr. Huddart is fully prepared to afford to these private pupils such advantages as his long experience and reputation as a Preceptor will justify him in promising.

Particulars as to terms can be ascertained on application at his residence, 22 Fourteenth street, between University Place and Fifth Avenue, or of Lloyd Smith, Esq., at the office of the Churchman.

June 5—4t

FAMILY SCHOOL.

THE Subscriber having two daughters of his own to educate, would be happy to receive into his family as Boarders, six or eight little girls, not exceeding twelve years of age, to be associated with them. Every attention will be paid to their moral and religious training according to the principles of the Church, and to their thorough instruction in the ordinary branches of an English Education, Music, Drawing, French, &c., the elements of Botany, and such other branches of natural science as may be suited to their age and progress. The Young Ladies will be under the constant care and instruction of a competent Governess. The situation is about one mile from Newark, N. J. on the Bellville Road, and is reputed to be unusually healthy. The garden and play grounds are of a delightful description. The place may be reached from New York in forty minutes. For further information as to terms, &c., application may be made to Mr. Floyd Smith, No. 12 John street.

DAVID BROWN,
June 5—tf. Presbyter of the Church.

PRAYER BOOKS FOR PEWS.

THE Subscribers have for sale a large assortment of Prayer Books, in every description of binding, suitable for Pew use, and at prices to suit all. Some of their smaller sizes are printed with a large clear type, and are desirable on this account. Bibles also, from 40 cents and upwards may be had of

STANFORD & SWORDS,
139 Broadway.

A new edition of the 18mo Prayer Book just published, bound in dark cloth, for sale at the low price of 25 cents.

In Press, a beautiful edition of the Church Lessons, for pew use. je5

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.

February 27—yly

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits enure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall street, or of any of its agents.

TRUSTEES.

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgwick,
Stacy B. Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth,
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway.
May 22—tf

MOUNT WASHINGTON COLLEGIATE SCHOOL

No 204 Fourth street.

Fronting on Washington Square.

MESSRS. HUBBS & CLARKE, have removed their Institute to the new building they have erected for their School, on the corner of Fourth and Macdougal streets, fronting on Washington Square. The location is central and pleasant, and easy of access from all parts of the city.

A part of the house has been reserved for the residence of the family of one of the Principals. The Rooms of the School both for recitation and study, are spacious and attractive, and fitted with special reference to the health and comfort of the pupils.

The facilities afforded for thorough Classical and Business education, as well as for juvenile instruction—courses of study—times of public exercises of the School—times of awarding Certificates and Diplomas, according to a just system of graduating scholarship and deportment—seasons and times of meeting of the Young Men's Literary Society of the School—regulations for the extra session of study, under the care of instructors for those pupils whose parents desire it—parental nature of the government and discipline—advantages for physical exercise—terms and references, (all of which will be explained in the Circular and Catalogue about to be published,) may for the present be learned by personal interviews with the Principals. Parents seeking a place for the education of their sons are invited to visit this Institution. March 6—tf

---

MR. YOUNG'S

ENGLISH AND CLASSICAL INSTITUTE,

No. 1 Abingdon Square, corner of Bank st.

THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

Terms—from $10 to $15 per quarter, without extra charges for any studies. Two or three pupils will be admitted into the Principal's family as boarding scholars, at a charge of $200 per annum, payable quarterly in advance.

Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

BOARDING and Day School for Young Ladies, at Wes Farms, Westchester county, New York.

The Spring Term will commence on the 12th of April, at which time Mrs. Wilkins will again be ready to receive a limited number of pupils as boarders. Those parents who may favor her with the care of their children may be assured that every attention will be paid to their happiness as well as to their education. The village of West Farms is healthy, and at the convenient distance of eleven miles from New York, from which place it is rendered easy of access by the Harlem Rail-road and stages from Morrisania.

For particulars apply personally, or by letter, addressed to Mr. Isaac Wilkins, West Farms.

Circulars may be obtained at the Churchman office, 12 John street. Feb.27—tf

---

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office: the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. March 6—tf

---

CHURCH PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable

For six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
83 Anthony st., next door to Broadway.

January 23.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

---

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 194 Fulton.

September 5—yly WILLIAM ASHKETTLE.

CHURCH LESSONS.

IN PRESS, and will be published without delay, in handsome style, and with clear type, THE LESSONS from the Old and New Testament, appointed in the Liturgy of the Church, for Sundays and Holy Days throughout the year. This volume will form a valuable companion to the Book of Common Prayer, for use in church and in private. The prices will be various, so as to bring it within the reach of all.

STANFORD & SWORDS,
May 29. 139 Broadway.

Just Published, for June.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

---

BOOK AND FANCY JOB PRINTING neatly executed at this office.

☞ *At reduced prices, for Cash only.*

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

Union Primer, - - -	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " " No. 2,	"	1 50
" " " " No. 3,	"	1 75
" " " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing, - -	"	6 00
Lloyd's Catechism on the Evidences of the Bible, - - -	"	2 50
Church Catechism, - - - -	"	1 00
First Truths, - - - -	"	2 00
Duty to God, - - - -	"	50
Church Primer, - - - -	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds, - -	"	2 00
Questions on the Book of Common Prayer,	"	2 00
Collects from the Prayer Book,	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book, - - -	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible, - - -	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse, - - -	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION.

THE CHURCH CATECHISM SIMPLIFIED, *by Questions and Answers,* $3 00.

SCRIPTURE READING LESSONS *for Young children,* $6

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound, with muslin backs, and containing 158 books, put up by direction of the Executive Committee, for TEN DOLLARS This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 167 vols., of various prices. Total, $24,44 nett.

THE CHILDREN'S MAGAZINE, bound in 36 vols., of 144 pages each. Price for the set, $6,48 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, $7 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.

In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts.

SACRED ALLEGORIES. The Shadow of the Cross, and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents, fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education, - - - half morocco,	34 cents
THE DARK RIVER, " " "	30 "
THE FALL OF CRŒSUS " " "	31 "
THE CRIPPLE OF THE RAILROAD, " "	15 "
THOMAS KENMIR. " " "	12 "
GOTTFRIED, or THE ISLAND HERMITAGE, - - - -	23 "
THE CASTLE OF FALKENBOURG, "	15 "
HISTORY OF CHARLES JONES, " "	10 "
PRASCA LOUPOULOFF, or Filial Piety Exemplified, - - - -	18 "
BAD HABITS, - - - - - -	10 "

PERIODICAL.

The CHILDREN'S MAGAZINE, *monthly publication,* 24 pages, 18mo—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent,
may 16 Church Depository, 20 John street.

IN THE PRESS.

THE HISTORY OF THE CHURCH IN NARRAGANSETT, R I., from its earliest settlement, embracing biographies, memoirs, and notices of the distinguished men of the State, &c, by Wilkins Updike, Esq. This work, apart from its intrinsic value, will be exceedingly interesting to the general reader, as it is in fact a complete History of the State of Rhode Island. It will be speedily published, in the best style of typography, on fine paper, and will form an octavo volume of about 550 pages, with two portraits engraved on steel, and several wood cuts.

HENRY M. ONDERDONK,
May 29 10 John street.

NEW TRACT.

THE FUTURE PUNISHMENT ETERNAL.

IN PRESS, and will be published in a few days, a Tract entitled "*The Future Punishment Eternal,*" designed for circulation in districts where Universalist errors prevail. Price, 50 cents a dozen. $3 per hundred.

THOMAS C. BUTLER, 20 John street,
New York, up stairs.

The "New York Protestant Episcopal Tract Society" have recently added to their list of Tracts, No. 189. "Public Worship a Sacrifice," and No. 190, "Reasons why I am a Churchman;" and also a small work, "*A Family Liturgy*"—price, $1 70 the hundred; and have put up in packages Tracts assorted, "Narrative," "Practical," selected, No. 1 and No. 2." "Evidences, &c.," "Doctrinal, No. 1 and No. 2," and Liturgical—for sale at 25 cents a package.

May 29—4t THOMAS C. BUTLER, Agent.

CHAPIN'S NEW WORK.

PURITANISM not genuine Protestantism, being a review of the "Puritans and their Principles, by Edwin Hall," by the Rev. A. B. Chapin, author of "the Primitive Church," &c., &c. Price 63 cts. N. B. To this work is appended the celebrated correspondence between King Charles 1st and Alexander Henderson. Also just published President Hale's Scriptural Illustrations of the liturgy, an admirable book for Sunday and Parish Schools Price 31 1-4 single; 2 75 per dozen.

Sunday School Teachers' Companion. Price 37 1-2. No Sunday School teacher should be without this work.

In Press, Bishop Mant's Horæ Liturgicae, Edited, with copious notes and additions, by the Rev. W. D. Wilson, author of the Manual of Church Principles, &c., &c. Preparing for publication by the same editor, Bishop Sparrows Rationale upon the Book of Common Prayer, with notes and additions.

STANFORD & SWORDS, 139 Broadway.

THE CHURCHMAN

DEVOTED TO THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS,

REV. SAMUEL SEABURY, D. D., EDITOR.

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusett.
Boston—Charles Stimpson
Lowell—B C Sargeant,
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratuitously)
Poughkeepsie—Arnold & Grubb
Hudson—Milo B Root
Auburn—Thomas C Miller
Geneva—R S Doolittle
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller
Delaware.
Newcastle—Hon Jmes Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnstone Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
Wheeling—B. M. Eoff.
North Carolina.
Wilmington—A A Brown
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, booksell
Mississippi.
Natchez—C. T Vennigerholz.
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iuchol
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill, Esq
Illinois.
Quincy—Henry H Hoffman, Post Office
Chicago—George Davis.
Missouri.
St Louis—R P Williams
Nova Scotia.
Halifax—Joseph H Graham, bookseller.